

wisdom of the wise, and set aside the understanding of the understanding ones. Where [is the] wise? where scribe? where disputer of this world? has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased by the foolishness of the preaching to save those that believe. Since Jews indeed ask for signs, and Greeks seek wisdom; but we preach Christ crucified, to Jews an offence, and to nations foolishness; but to those that [are] called, both Jews and Greeks, Christ God's power and God's wisdom. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born. But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to shame the strong things; and the ignoble things of the world, and the despised, has God chosen, [and] things that are not, that he may abase the things that are; so that no flesh should boast before God. But of him are ye in Christ Jesus, who has been made to us wisdom from God, and righteousness,

<sup>1</sup> *wise*, so ill. 18.  
<sup>2</sup> T. R. reads 'cures,' 'this,' with E F G L 37 47 Am Syrr Memph. <sup>3</sup> A B C D F P 17 omit.  
<sup>4</sup> *curer*, so ill. 18.  
<sup>5</sup> 'The preaching' gives a different sense from 'preaching.' Without the article it is the instrument, the foolishness of such a means. Here 'the preaching' is the actual thing preached, and such is the power of the Greek form of word *ekpou*, not *ekpou* nor *ekpou*.  
<sup>6</sup> T. R. reads 'sign,' with L 37 47; 'signs' at A B C D F G P 17 Am Syrr Memph.  
<sup>7</sup> Literally 'fall-trap.'  
<sup>8</sup> T. R. reads 'Greeks,' with O<sup>2</sup> 47 and many cursives; text, all the uncials 17 37 Am and versions.  
<sup>9</sup> 'The wise' the word is masculine, and signifies 'those that are wise,' according to verse 20.  
<sup>10</sup> Some leave out 'and,' with A C O D P G 17; B C<sup>2</sup> E L P 37 47 Am Syrr Memph have it.

<sup>11</sup> and holiness, and redemption; that according as it is written, He that boasts, let him boast in [the] Lord.  
<sup>12</sup> And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God. For I did not judge [it well] to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness and in fear and in much trembling; and my word and my preaching, not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith might not stand in men's wisdom, but in God's power.

<sup>13</sup> But we speak wisdom among the perfect; but wisdom not of this world, nor of the rulers of this world, who come to nought. But we speak God's wisdom in [a] mystery, that hidden [wisdom] which God had predetermined before the ages for our glory: which none of the princes of this age knew, (for had they known, they would not have crucified the Lord of glory;) but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which God has prepared for them that love him, but God has revealed to us by [his] Spirit; for the Spirit searches all things, even the depths of God. For who of men hath known the things of a man?

<sup>14</sup> T. R. reads 'before him,' with C Am Syrr; text B C<sup>2</sup> and the others Memph.  
<sup>15</sup> Or 'sanctification,' *ekpou*, the sum and measure of it, the thing as an effect, as a whole, characteristically, not *ekpou*, the quality.  
<sup>16</sup> *ekpou* without article, for Jehovah.  
<sup>17</sup> T. R. reads 'human,' with A C L P 37 47 Memph; <sup>18</sup> B D E F G 17 Am omit.  
<sup>19</sup> Literally 'be.'  
<sup>20</sup> 'Or 'worlds.' I add this in note to keep up the connection with 'world' in verse 6, where 'world' has a moral significance: see Eph. 6. 12.  
<sup>21</sup> 'Or 'world.'

<sup>22</sup> A B C read 'whatever things.'

<sup>23</sup> His is a doubtful reading. I rejected it should be 'the Spirit.' D E F G L P 37 47 and most others Am Syrr versions insert *ekpou*; <sup>24</sup> A B C 17 Memph omit.

<sup>25</sup> 'Man' here has the article, but the sense is this: what is in man's mind is not known of any

except the spirit of the man which is in him; thus also the things of God knows no one except the Spirit of God. But we have received, not the spirit of the world, but the Spirit which [is] of God, that we may know the things which have been freely given to us of God: which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual [things] by spiritual [means]. But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually discerned; but the spiritual discerns all things, and he is discerned of no one. For who has known the mind of [the] Lord, who shall instruct him? But we have the mind of Christ.

<sup>26</sup> III. And I, brethren, have not been able to speak to you as to spiritual, but as to fleshly: as to babes in Christ. I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able;

but the spirit of the man himself, who has the thoughts *aforis* in it as with God.

<sup>27</sup> Note here again the difficulty, arising from 'spirit' used for cause and state, as in putting a large *o* to signify the person of the Holy Ghost.

<sup>28</sup> It may perhaps be translated, 'taught words of human wisdom.'

<sup>29</sup> T. R. adds 'Holy,' with E L P 37 47; <sup>30</sup> A B C D F G 17 Memph omit; <sup>31</sup> Am adds *ekpou*.

<sup>32</sup> Or 'expounding,' the word means literally 'mixing or putting together'; but the use of it, in interpreting or expounding, is common in the LXX. Num. xv. 38; Gen. xi. 8; xli. 12, 15; *ekpou* and *ekpou* are the words constantly used in Daniel for 'interpretation' and 'interpreting.' It seems also to decide in doubt: the communication of the judge's mind, as well as of God's before unknown. To this Num. xv. 38 may be referred. The opposition of *ekpou* lets no doubt in my mind before I found its use in the LXX.

<sup>33</sup> *ekpou*: the man animated merely by his created soul, without the teaching and power of the Holy Ghost.

<sup>34</sup> *ekpou*, with A B C D 17; E F G L P 37 47 *ekpou*; (both forms in verse 3 *ekpou*; <sup>35</sup> A B C E L P; D F G *ekpou*). Rom. vii. 14 and Rom. viii. 16, in the oldest MSS., and <sup>36</sup> 2 Cor. iii. 3, in all, have *ekpou*, a form which Winer (Gr. 122) says is properly the material. But there are many places where *ekpou* is used for either, as Rom.

for ye are yet carnal. For whereas [there are] among you emulation and strife,<sup>1</sup> are ye not carnal, and walk according to man? For when one says, *I am of Paul*, and another, *I of Apollos*, are ye not men?<sup>2</sup>  
<sup>3</sup> Who then is Apollos, and who Paul? Ministering servants,<sup>4</sup> through whom ye have believed, and as the Lord has given to each, *I have planted*; Apollos watered; but God has given the increase. So that neither the planter is anything, nor the waterer; but God is the giver of the increase.  
<sup>5</sup> But the planter and the waterer are one; but each shall receive his own reward according to his own labour.  
<sup>6</sup> For we are God's fellow-workmen;<sup>7</sup> ye are God's husbandry, God's building. According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it. For other foundation can no man lay besides that which [is] laid, which is Jesus Christ.<sup>8</sup> Now if any one build upon [this] foundation, gold, silver, precious stones,

<sup>1</sup> *ekpou*, physical; Rom. vii. 14, *ekpou*; <sup>2</sup> Cor. iii. 3, physical *ekpou*. Here <sup>3</sup> Cor. iii. 3 *ekpou* is neither *ekpou* merely nor *ekpou*. <sup>4</sup> 1 Cor. 1. 11, 'fleshy lusts,' shown here in N. T. thoughts they run into one another. In classical Greek *ekpou* is generally physical. In the LXX we find only *ekpou* in 2 Chron. xxxii. 6; Exod. xi. 12; xxvii. 20, only there is another reading *ekpou* in 2 Chron.

<sup>5</sup> T. R. adds 'and,' with D E F G L 37; <sup>6</sup> A B C G P 17; <sup>7</sup> Am Memph omit.

<sup>8</sup> T. R. adds 'and dimensions,' with D E F G L 17 37 47 Syrr; <sup>9</sup> A B C P Am Memph omit.

<sup>10</sup> T. R. reads 'annual,' with L 37 Syrr. 'Wise,' with C D E F G L P 37 47 Syrr Memph. 'Wise' <sup>11</sup> A B 17 Am.

<sup>12</sup> 'Workers, or labourers together with God,' goes no far. I have no doubt that *ekpou* has the sense of journeyman, but they are follows doing the chief's work, as *Genit* in German, and even *ekpou* in French.

<sup>13</sup> T. R. reads 'Jesus the Christ,' with a few cursives; D E Am 'Christ Jesus.' text <sup>14</sup> A B L P 12 37 47 Memph.

<sup>15</sup> 'Some omit *ekpou*, with A B C, we should then read 'the foundation.'

<sup>13</sup> wood, grass, straw, the work of each shall be made manifest; for the day shall declare [it], because it is revealed in fire;<sup>1</sup> and the fire<sup>2</sup> shall try the work of each what it is. If the work of any one which he has built upon [the foundation] shall abide,<sup>3</sup> he shall receive a reward. If the work of any one shall be consumed, he shall suffer loss, but he shall be saved, but so as through [the] fire.<sup>4</sup> Do ye not know that ye are [the] temple<sup>5</sup> of God, and [that] the Spirit of God dwells in you? If any one corrupts<sup>6</sup> the temple<sup>7</sup> of God, him<sup>8</sup> shall God destroy;<sup>9</sup> for the temple<sup>10</sup> of God is holy, and such are ye. Let no one deceive himself; if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their craftiness. And again, [The] Lord knows the reasonings of the wise that they are vain. So that let no one boast in men; for all things are yours. Whether Paul, or Apollos, or Cephas, or [the] world, or

life, or death, or things present, or things coming, all are yours; and ye [are] Christ's, and Christ [is] God's.

IV. Let a man so account of us as servants<sup>11</sup> of Christ, and stewards of the mysteries of God. Here,<sup>12</sup> further, it is sought in stewards that a man be found faithful. But for me it is the very smallest matter that I be examined<sup>13</sup> of you or of man's day. Nor do I even examine myself. For I am conscious of nothing in myself; but I am not justified by this: but he that examines me is the Lord. So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.<sup>14</sup>

Now these things, brethren, I have transferred, in their application,<sup>15</sup> to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not letting your thoughts go<sup>16</sup> above what is written, that ye may not be puffed up one for [such a] one

<sup>1</sup> That is, the day. Compare 2 Thess. 2. 8. The word used for revealing the character of the work is another here, *έργων*. I doubt much that *διατέλεσθαι* has ever had that sense.

<sup>2</sup> Some add 'itself,' with A B C P 17 37; R D E L & Am Syrr Memph. Oeiris & A C D E F G P 17.

<sup>3</sup> T. R. reads 'abide.' The change is only that of an accent, but justified by the whole phrase; so Am Syrr Memph and others.

<sup>4</sup> Here the addition of the article wholly changes the sense: ' saved by fire' is as if the fire was a means of safety, whereas 'through the danger and difficulty of it' has the same double sense as 'through' in English. Compare 1 Peter 3. 29.

<sup>5</sup> *εἴδησιν*, *όφειται*. The word for 'destroy' and 'corrupt' is the same in Greek; the force of this, as to terms, is necessarily lost in English.

<sup>6</sup> *έργον*, 'this [man],' is in A B C L P 17 37 47 Memph; but 'him' gives the sense, only *έργον* is more emphatic: I have therefore put 'him' in italics. *έργον* A D E F G Am Syrr (Syr 110) in mare).

<sup>7</sup> The appointed servant, *εργάτης*. These words are translated 'servant' in Auth. Ver.; *δοῦλος*, a slave; *δούλος*, a person who acts or waits in service, and *εργάτης*. This last is always used in the New Testament as an official servant, or

<sup>8</sup> *έργων*, *έργων*. The word used for revealing the character of the work is another here, *έργων*. I doubt much that *διατέλεσθαι* has ever had that sense.

<sup>9</sup> *έργων*, 'this [man],' is in A B C L P 17 37 47 Memph; but 'him' gives the sense, only *έργον* is more emphatic: I have therefore put 'him' in italics. *έργον* A D E F G Am Syrr (Syr 110) in mare).

<sup>10</sup> Some have 'letting your thoughts go,' *φάσσειν*, in text, with L P 17 37 47 Syrr Memph; but R A B D E F G Am omit it. I suspect it has the end of the sentence ill connected in the words which follow. Athanasius has *διατέλεσθαι* for *φάσσειν*.

<sup>11</sup> Some have 'letting your thoughts go,' *φάσσειν*, in text, with L P 17 37 47 Syrr Memph; but R A B D E F G Am omit it. I suspect it has the end of the sentence ill connected in the words which follow. Athanasius has *διατέλεσθαι* for *φάσσειν*.

<sup>12</sup> T. R. adds 'therefore,' with C L P 17 37 47 and many others; *έργων* A B C D E F G Am Memph omit.

<sup>13</sup> It is universally reported' does not quite give the sense of *έπειτα εἰπεν*. It was the reportation they had got by common report.

<sup>14</sup> T. R. adds 'indeed,' with L P 17 37 47 and many others; *έργων* A B C D E F G Am Memph omit.

<sup>15</sup> against another. For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving? Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that we also might reign with you. For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and men. We [are] fools for Christ's sake, but ye prudent in Christ: see weak, but ye strong: ye glorious, but we in dishonour. To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home, and labour, working with our own hands. Bailed at, we bless; persecuted, we suffer; insulted, we entreat: we are become as [the] offscouring of the world, [the] refuse of all, until now.

<sup>16</sup> Not [as] chiding do I write these things to you, but as my beloved children I admonish [you]. For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the glad tidings. I entreat<sup>17</sup> you therefore, be my imitators.

<sup>17</sup> For this reason I have sent to you Timotheus, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my ways [as] they [are] in Christ, according as I teach everywhere in every assembly. But some have been puffed up, as if I were not coming to you;

<sup>18</sup> Or 'spoken to injuriously.'

<sup>19</sup> Some omit 'as,' with A B C D F 17 37 Am Memph.

<sup>20</sup> Some omit 'Christ' here both times. It has it the first time, but not the *έπειτα*, 'our.' There is more authority for the omission the second time, *έπειτα* P, with many others Am, have it the first time; A B D neither time.

<sup>21</sup> T. R. adds 'therefore,' with C L P 17 37 47 and many others; *έργων* A B C D E F G Am Memph omit.

<sup>22</sup> T. R. adds 'for us,' with L P 17 37 47 and many others Syrr; *έργων* A B C D E F G 17 Am Memph omit. *έργον* has 'for you.'

<sup>23</sup> T. R. adds 'and,' with L P 17 37 47 and others; *έργων* A B C D E F G 17 Am Memph omit.

altogether with the fornicators of this world, or with the avaricious and rapacious, or idolaters, since [then] ye should go out of the world.

11 But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one not even to eat. For what have I [to do] with judging those outside also? <sup>12</sup> ye, do not ye judge them that are within? But those without God judges? <sup>13</sup> Remove the wicked person from amongst yourselves.

VI. Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not before the saints? <sup>14</sup> Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] smallest judgments? <sup>15</sup> Do ye not know that we shall judge angels? and not then matters of this life? <sup>16</sup> If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the assembly. I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren! <sup>17</sup> But brother prosecutes his suit with brother, and that before unbelievers. Already indeed then it is altogether a fault in you that ye have suits between yourselves. Why do ye not rather suffer

wrong? why are ye not rather defrauded? But *ye* do wrong, and defraud, and this\* [your] brethren. <sup>18</sup> Do ye not know that unrighteous persons shall not inherit [the] kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men, nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall inherit [the] kingdom of God. And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God.

19 All things are lawful to me, but all things do not profit; all things are lawful to me, but *I* will not be brought under the power of any. <sup>20</sup> Meats for the belly, and the belly for meats; but God will bring to nothing both it and them: but the body [is] not for fornication, but for the Lord, and the Lord for the body. <sup>21</sup> And God has both raised up the Lord, and will raise us up from among [the dead] by his power. <sup>22</sup> Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a harlot? Far be the thought. Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh?

here. Compare the same sense of *is* in Romans vi. 3, viii. 1, xi. 3. In Rom. vi. 4 the force of *is* or *is* more apparent. Compare Matt. viii. 9, xii. 12, Rom. vi. 20, in which last it is a simple question.

\* On the whole I prefer 'judges,' though the Fathers and Vulgate read 'will judge.' Ital. 'judges.' The older MSS afford no help, as it is the difference merely of an accent, *epes* and *epes*.

\* T. R. reads 'or,' with B E L 47 Am Syrr. Memph; text \* A B C D F G P 17.

\* Many authorities omit 'also,' with \* A B C F G P 17 Am Memph; D B L 47 have it.

\* On the whole I prefer 'judges,' though the Fathers and Vulgate read 'will judge.' Ital. 'judges.' The older MSS afford no help, as it is the difference merely of an accent, *epes* and *epes*.

\* T. R. adds 'And,' with D B E L 17 47 and most Syrr.; \* A B C D F G P 17 Am Memph omit.

\* A is added here, which is not in T. R., \* A B C D F G P 17 47 Am Syrr. intert. E L 47 and others omit; but it has the force of a question, but with some expression of surprise suggested, as 'is it so that you do not?' previous circumstances leading to suppose they could not know, or the like; so that something of the original sense of 'or' is in it. The 'or' may be used

\* Literally 'between his brother and brother.'

\* Literally 'in the singular in Greek.'

\* T. R. reads 'among you,' with many cursives.

\* T. R. reads 'these [things] in,' with L 37 47 and most; text \* A B C D E P 17 Am Memph.

\* *epes* *epes* *piar*. It is impossible to translate *piar* here in English: 'shall' or 'shall become,' is the nearest in sense. The word is left out in Greek when he says 'one Spirit.' We are really 'one Spirit,' not two, with the Lord. But we cannot say, 'to' or 'for' *epes* *piar*. The two become so practically by their union; they are

\* But he that [is] joined to the Lord is one Spirit. Flee fornication. Every sin which a man may practise is without the body, but he that commits fornication sins against his own body. Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God; and ye are not your own? for ye have been bought with a price: glorify now then God in your body.\*

VII. But concerning the things of which ye have written [to me]: [It is] good for a man not to touch a woman; but on account of fornications, let each have his own wife, and each [woman] have her own husband. Let the husband render her due\* to the wife, and in like manner the wife to the husband. \* The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own body, but the wife. Defraud\* not one another, unless, it may be, by consent for a time, that ye may devote yourselves to<sup>4</sup> prayer, and again be<sup>5</sup> together, that Satan tempt you not because of your incontinency. But this I say, as consenting [to],<sup>6</sup> not as commanding [it]. Now<sup>7</sup> I wish all men to be even as myself: but every one has his own gift of God: one man thus,

created individually. The union induces unity in the flesh: 'shall be' or 'shall become' partly, though imperfectly, implies this. It is not therefore said 'shall be one Spirit,' but 'he is.' The Spirit which is in the Lord himself dwells in us, and in the living power of the new life. I know not how to express it better in English; but this note was needed to explain the difference. It is the Hebrew *z*.

\* T. R. reads 'comes together [into one place],' with K L F 37 47 Am Syrr. Memph; text \* A B C D E F G 17 Am Memph omit.

\* Or 'allowing,' 'permitting' it. I do not say 'by permission,' because that implies that he says it by the Lord's permission. He said it in the way of permission, not as a command.

\* T. R. reads 'For,' with B E L 37 47 Syrr.; text \* A C D F G 17 Am Memph.

\* A D B F G K L P 37 47 Syrr. Memph have it; H B C 17 Am omit.

\* T. R. adds 'benevolence,' reading *epes* *piar* instead of *epes*, with K L 37 47 Syrr.; text \* A B C D E F G P Q 17 Am Memph.

\* *epes* *piar* means to 'degrade another of anything, wrongfully,' so that it has the sense of 'rob,' 'defraud,' but with the sense of taking away, or depriving of, what another had a right to. Such is the sense. I have said 'defraud,' as it is the same word as in vi. 7, 8. The sense is

\* Literally 'him.' See note <sup>6</sup>, ver. 28.

\* T. R. reads 'God' in the first clause, 'Lord' in the second, with K L 47; text \* A B C D B F (G) 17 37 Am Memph.

him walk; and thus I ordain in all the assemblies. Has any one been called circumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping God's commandments. Let each abide in that calling in which he has been called. Hast thou been called [being] a bondman, let it not concern thee; but and if thou canst become free, use [it] rather. For the bondman that is called in [the] Lord is the Lord's freedman; in like manner [also] the freeman being called is Christ's bondman. Ye have been bought with a price; do not be the bondmen of men. Let each, wherein he is called, brethren, therein abide with God.

But concerning virgins, I have no commandment of [the] Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful.

I think then that this is good, on account of the present necessity, that [it is] good for a man to remain so as he is. Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not seek a wife. But if thou shouldst also marry, thou hast not sinned; and if the virgin marry, they have<sup>1</sup> not sinned: but such shall have tribulation in the flesh; but I spare you. But this I say, brethren, the time is straitened. For the rest, that they who have wives,<sup>2</sup> be as not hav-

ing [any]: and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing; and they that use the<sup>3</sup> world, as not disposing of it as their own; for the fashion of this world passes. But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the Lord; but he that has married cares for the things of the world, how he shall please his<sup>4</sup> wife. There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her husband. But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord without distraction. But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let them marry. But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well. So that he that marries himself<sup>5</sup> does well; and<sup>6</sup> he that does not marry does better. A wife is bound<sup>7</sup> for whatever time her husband lives; but if<sup>8</sup> the<sup>9</sup> husband be fallen asleep, she is free to be married to whom

<sup>1</sup> 'Also' is omitted by <sup>10</sup> A B P 17 Am Syrr; <sup>11</sup> K L Memph. <sup>12</sup> D E F G J T have <sup>13</sup> *sexi*.

<sup>2</sup> Or 'she has.' I say 'they' to embrace both sexes, which the word *virginis*, and what follows, seems distinctly to imply. The word is feminine from its primary natural reference.

<sup>3</sup> It may be translated 'for the rest [I say, it], i order that even they who have wives, some have translated 'the time is straitened, or short and henceforth.' <sup>4</sup> *Acce* is so used with a verb. But I can hardly think it to be so used here. T. R. reads 'that the time,' &c., with D E F G Syrr Memph, and *puta* *acce* after *et* *acce* with B K L &c.

<sup>5</sup> T. R. reads 'this,' with D E F G K L P 17 <sup>18</sup> Am Syrr, but some *sleepy*, some *asleep*. Tell <sup>19</sup> A Memph.

<sup>6</sup> 'Disposing of it as their own.' See note to ix. 18.

<sup>7</sup> In Greek it is the article, not the pronoun 'his'; but this latter is almost necessary in English. The same remark applies to 'her,' ver. 11, 14.

<sup>8</sup> Some read 'marries his own virginity,' with A B D E P 17 <sup>18</sup> Am Syrr Memph.

<sup>9</sup> T. R. reads 'but,' &c., with K L P 47; text <sup>10</sup> A B D E F G 17 <sup>18</sup> Am Memph.

<sup>10</sup> T. R. reads 'bound by law,' with E F G L P 17 <sup>18</sup> Syrr; <sup>11</sup> A B D E <sup>12</sup> Am omit.

<sup>12</sup> Some, with D E F G L, read *et* *et* *acce*, 'but if indeed,' 'but if it be so that.' <sup>13</sup> A B D E K L P 17 <sup>18</sup> Am Memph.

<sup>14</sup> T. R. reads 'her,' with D E F G L U 17 <sup>18</sup> Am Syrr Memph; <sup>15</sup> A B K L and several omit.

<sup>16</sup> she will, only in [the] Lord. But she is happier if she so remain, according to my judgment; but I think that I also have God's Spirit.

VIII. But concerning things sacrificed to idols, we know,<sup>17</sup> (for we all have knowledge: knowledge puffs up, but love edifies.)

<sup>18</sup> If any one thinks he knows<sup>19</sup> anything, he knows nothing<sup>20</sup> yet as he ought to know [it].

<sup>21</sup> But if any one love God, he is known of him):—concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there

<sup>22</sup> [is] no other<sup>23</sup> God save one. For and if indeed there are [those] called gods, whether in heaven or on earth,<sup>24</sup> (as there are gods many, and lords many,) yet to us [there is] one God, the Father, of whom all things, and we for him; and one Lord, Jesus

Christ, by whom [are] all things, and we by him. But knowledge [is] not in all: but some, with conscience<sup>25</sup> of the idol, until now eat as of a thing sacrificed to idols; and their conscience, being weak, is defiled. But meat does<sup>26</sup> not commend us to God; neither if we should not eat do we come short; nor if we should eat have we an advantage.

<sup>27</sup> But see lest anywise this your right<sup>28</sup> [to eat] itself be a stumbling block to the weak.

<sup>29</sup> For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak,<sup>30</sup> be emboldened<sup>31</sup> to eat the things sacrificed

<sup>32</sup> to the idol? and<sup>33</sup> the weak [one], the brother for whose sake Christ died, will perish through<sup>34</sup> thy knowledge. Now, then sinning against the brethren, and wounding their weak

use in Greek. The German seems to me to answer more fully to the Greek, but different nations think differently. Thus 'ye know the household of Stephanus.' It was their inward acquaintance with their qualities, not objective: it is *olles*. Of such a process the French is incapable. It must be *sous connaissance*, or explicitly *connaître ce que on est de*. *Connaissance* is used for certain objective knowledge, and consequent recognition of the truth of a thing.

<sup>17</sup> T. R. adds 'But,' with D E F G K L P 17 <sup>18</sup> (877), <sup>19</sup> A B P 17 Am Memph omit.

<sup>18</sup> *etiam*, with K L <sup>19</sup>; <sup>20</sup> A B D E F G P 17 <sup>18</sup> read *etiam*.

<sup>19</sup> Some omit *olles*, reading 'not yet,' with A B D F G P 17 Am Memph; B K L <sup>20</sup> 47 Syrr insert.

<sup>21</sup> Many omit 'other,' with A B D E F G P 17 <sup>18</sup> Am Memph; B K L <sup>22</sup> and most others Syrr insert. Query, is not *etiam*, the Hebrew *ve*, —*ve*?

<sup>22</sup> T. R. reads 'the earth,' with some curtailed. Some read *etiam*, 'habit,' being accustomed to, with A B P 17 Memph, and Am. It is a gloss.

<sup>23</sup> Some read 'will,' with A B 17 Memph; B K L P 27 <sup>28</sup> Am and most read 'does.'

<sup>24</sup> T. R. adds 'for,' and puts the affirmative phrase first, with (o) D E F G L P 17 <sup>18</sup> 47 and others Syrr; text A B Am Memph, <sup>25</sup> 17 omit 'for.'

<sup>25</sup> Or 'liberty,' *ollesia*. Title in a man's own conscience is the same.

<sup>26</sup> Literally 'the conscience of him weak.'

<sup>27</sup> *etiam*, literally 'edited,' or 'built up.'

<sup>28</sup> For or 'therefore' are read instead of 'and,' 'for' <sup>29</sup> A B 17 Memph; 'therefore' A P; and T. R., with D E F G O and most.

<sup>30</sup> T. R. reads *etiam*, with L 27 <sup>28</sup>; text A B (units of) D E F G P 17 Am Memph. It is then the condition or occasion, not the cause or means exactly; *malitia* in French.

conscience, ye sin against Christ. Wherefore if meat be a fall-trap to my brother, I will eat no flesh forever, that I may not be a fall-trap to my brother.

IX. Am I not free? am I not an apostle? have I not seen Jesus<sup>1</sup> our Lord? are not ye my work in [the] Lord? If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are ye in [the] Lord. My defence to those who examine me is this: Have we not a right to eat and to drink? have we not a right to take round a sister [as] wife, as also the other apostles, and the brethren of the Lord, and Cephas? Or I alone and Barnabas, have we not a right not to work? Who ever carries on war at his own charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not eat of the milk of the flock? Do I speak these things as a man, or does not the law also say these things? For in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is God occupied about the oxen, or does he say [it] altogether for our sakes? For for our sakes it has been written, that the plougher should plough in hope, and he that treads out corn, in hope of partaking

<sup>1</sup> T. R. inverts the order of the first two phrases, with D E F G K L 47; text <sup>2</sup> A B P 47; Am Memph.

<sup>2</sup> T. R. adds 'Christ,' with D B K L P 37 47; Syrr Memphis; text <sup>2</sup> A B Am.

<sup>3</sup> N A B C D F G P 17 omit 'of.'

<sup>4</sup> I have preserved these two 'fore' as an example of the rapidity of the apostle's style. To make the sense hang together, we should have to add in the first case, 'not as a man merely, or, surely it does.' For in the law of Moses, &c.; and in the second, 'not about the oxen, for our sakes, &c.'

<sup>5</sup> Or 'with.' See Rom. iv. 18.

<sup>6</sup> T. R. reads 'in hope to be partaker of his hope,' with K L 47 47; D F G read 'partake of his hope,' text <sup>2</sup> A B C P 17; Am Syrr Memphis.

<sup>7</sup> There is a contrast in this text and text 2, affecting the style, which disappears in English.

<sup>8</sup> Or 'perform the sacred rites.'

<sup>9</sup> Or 'of what is sacred,' *κατικεί*. It is well to distinguish *κατικεί*, 'the house,' and *κατικεί*,

<sup>10</sup> of [it].<sup>10</sup> If we have sown to you spiritual things, [is it a] great [thing] if we shall reap your<sup>11</sup> carnal things?<sup>12</sup> If others partake of this right over you, should not rather we? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad tidings of the Christ. Do ye not know that they who labour [at] sacred things<sup>13</sup> eat of the [offerings offered in the] temple,<sup>14</sup> they that attend at the altar partake with the altar? So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings. But I have used none of these things. Now I have not written these things that it should be thus in my case; for [it were] good for me rather to die than that any one should make vain my boast. For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for<sup>15</sup> it is woe to me if I should not announce the glad tidings. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration. What is the reward then that I have? That in announcing the glad tidings I make the glad tidings<sup>16</sup> costless [to others], so as not to have made me, as belonging to me,<sup>17</sup> of my right in

the form of it. The sense is given in result in adding 'as belonging to me,' *κατικεί*, 'to misuse' or 'shame.' It is so used by Philo, as to the world, in his treatise on Joseph, *τινες περι την κατικείσαντα*. (Vol. II. p. 61, l. 41, ed. Mangy.)

<sup>10</sup> T. R. reads 'but,' with K L 47 47; Syrr; text <sup>2</sup> A B C D E F G P 17 and others Am Memphis.

<sup>11</sup> T. R. adds 'of the Christ,' with E F G K L P 37 47 and most others Syrr; <sup>2</sup> A B C D 17 Am Memphis omit.

<sup>12</sup> *κατικείσαντα*; it is the same word as that I have translated chap. vii. 31, 'not disposing of it as his own,' instead of 'abusing,' *κατικείσαντα*, according to a common form of word in composition, 'to use as one who has possession of a thing,' using it as his own, as his own. The apostle, as sent of the Lord to preach, had a right to be supported; but he did not use this right. It would not have been an abuse; but he did not use it for himself, as a thing he possessed. He weighed the effect as to Christ's glory. 'Made use of it' hardly fully expresses

<sup>13</sup> [announcing] the glad tidings. For being free from all, I have made myself bondman to all, that I might gain the most [possible].<sup>14</sup> And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law,<sup>15</sup> in order that I might gain those under law: to those without law,<sup>16</sup> as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain those without law. I became to the weak, [as]<sup>17</sup> weak, in order that I might gain the weak. To all I have become all things, in order that at all events<sup>18</sup> I might save some. And I do all things<sup>19</sup> for the sake of the glad tidings, that I may be fellow-partaker with them.

<sup>20</sup> Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run in order that ye may obtain. But every one that contends [for a prize] is temperate in all things: they then indeed that they may receive a corruptible crown, but we an incorruptible. I therefore thus run, as not uncertainly; so I combat, as not

the form of it. The sense is given in result in adding 'as belonging to me,' *κατικεί*, 'to misuse' or 'shame.' It is so used by Philo, as to the world, in his treatise on Joseph, *τινες περι την κατικείσαντα*. (Vol. II. p. 61, l. 41, ed. Mangy.)

<sup>15</sup> The most possible. I think this gives the sense of *κατικείσαντα*. It is used for the major part of any body, and hence for the mass opposed to leaders. It is not 'the more,' i.e., so much the more, but the greatest number possible, the whole mass that he could reach by these means.

<sup>16</sup> T. R. omits 'not being myself under law,' with K L 47 47; Memphis; text <sup>2</sup> A B C D E F G P 17 and others Am.

<sup>17</sup> *τινες*, important, as showing the true force of the word employed elsewhere: *κατικείσαντα*, 'lawlessness,' not 'transgression of law.' (1 John iii. 4.) 'Under law to Christ' (not under the law) *τινες*, reluctantly, duly, subject to Him. I have said 'legitimately' to preserve the connection with law; *τινες* is what is lawful and right. (Acta xii. 20.)

<sup>18</sup> T. R. has 'as' in text, with C D E F G K L P 17 47; Syrr Memphis; <sup>2</sup> A B Am omit.

<sup>19</sup> Or 'by all means.'

<sup>20</sup> T. R. reads 'this I do,' with K L 47 and most Syrr; text <sup>2</sup> A B C D E F G P 17 47 Am Memphis omit.

<sup>21</sup> T. R. adds 'also,' with K L 47 and others.

<sup>22</sup> beating the air. But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

<sup>23</sup> X. For<sup>24</sup> I would not have you ignorant, brethren, that all our fathers were under law, as under law, through the sea; and all were baptised<sup>25</sup> unto Moses in the cloud and in the sea; and all ate the same spiritual food, and all drank the same spiritual drink, for they drank of a spiritual rock which followed them: (now the rock was the Christ;) yet God was not pleased with the most of them, for they were strewed in the desert. But these things happened [as] types of us, that we should not be lusts after evil things, as they also lusted. Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand. Neither let us tempt the Christ,<sup>26</sup> as<sup>27</sup> some of them tempted, and perished by serpents. Neither murmur ye, as some of them<sup>28</sup> murmured, and perished

<sup>1</sup> T. R. reads *καὶ*, 'Now,' or 'But,' with K L 47 and others Syrr; text <sup>2</sup> A B C D E F G P 17 Am Memphis. The Auth. Ver. has 'Moreover.'

<sup>2</sup> For, <sup>24</sup> 47, which the best copies read, gives the connection.

<sup>3</sup> A C D E F G P 17 have *περιπλανηθεὶς* for *περιπλανηθεὶς*, read by B K L P 37 47. The middle form of the verb is also used in Acts xxi. The difference is difficult to express in English, as we have no middle voice which has a reflexive force. It is when an act returns back in its effect on oneself. Paul was to act in this case as Acts xxii. 16: not to baptise himself, that would be active; but 'get baptised.'

<sup>4</sup> 'Be baptised' gives this where the command is to the person. Here we must say the same in English. They passed through the sea and so got baptised. There was no action of course of a baptiser here, hence the middle voice. The many MSS which have the passive, overlooking this, used the habitual passive word, in which the action is that of another: as Acts x. 47, 48.

<sup>5</sup> Many read 'the Lord,' with <sup>2</sup> A B C P 17 Memphis. T. R. reads 'the Christ,' with D E F G K L 47 Am Syrr.

<sup>6</sup> T. R. adds 'also,' with K L 47 and others; <sup>2</sup> A B C D E F G P 17 47 Am Memphis omit.

<sup>7</sup> T. R. adds 'also,' with K L 47 and others.

<sup>11</sup> by the destroyer. Now all<sup>1</sup> these things happened to them [as] types, and have been written for our admonition, upon whom the ends of the ages are come. So that let him that thinks that he stands take heed last he fall. No temptation has taken you but such as is according to man's nature; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye<sup>2</sup>] should be able to bear [it]. Wherefore, my beloved, flee from idolatry. I speak as to intelligent [persons]: do ye judge what I say. The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of the Christ? Because we, [being] many, are one loaf, one body; for we all partake of that one loaf. See Israel according to flesh: are not they who eat the sacrifices in communion with the altar? What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything?<sup>3</sup> But that what [the nations<sup>4</sup>] sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in communion with demons. Ye cannot drink [the] Lord's cup, and [the] cup of demons: ye cannot partake of [the] Lord's table, and of [the]

table of demons. Do we provoke the Lord to jealousy? are we stronger than he?<sup>5</sup> All things are lawful,<sup>6</sup> but all are not profitable; all things are lawful,<sup>7</sup> but all do not edify. Let no one seek his own [advantage], but<sup>8</sup> that of the other. Everything sold in the shambles eat, making no inquiry for conscience sake. For the earth [is] the Lord's and its fulness. But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake. But if any one say to you, This is offered to holy purposes,<sup>9</sup> do not eat, for his sake that pointed it out, and conscience sake;<sup>10</sup> but conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience?<sup>11</sup> If I partake with thanksgiving, why am I spoken evil of for what I give thanks for?<sup>12</sup> Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. Give no occasion to stumbling, whether to Jews, or Greeks, or<sup>13</sup> the assembly of God. Even as I also please all in all things; not seeking my own profit, but that of the many, that they may be saved. XI. Be my imitators, even as I also [am] of Christ.

Now I praise you,<sup>14</sup> that in all things ye are mindful of me; and that as I have directed you, ye keep

<sup>1</sup> Several omit 'all,' with A B 37; it is in w C D F G K L P, but before or after επειν. Am Syr Memphis.

<sup>2</sup> Some read 'typically' for 'as types,' with A B C D K P 17 47.

<sup>3</sup> T. R. has 'not,' 'ye,' in text, with K 37.

<sup>4</sup> Or 'bread.' I have thought it might be translated 'because the human [or loaf] is one, we, being many, are one body.' But it would be, I think, closer to, not far from.

<sup>5</sup> T. R. reverses the order of the questions, with K 37 and most Syr; text w C D F G K L P 37 Am Memphis. <sup>6</sup> A C 12 Tl have not 'or' or that an idol is anything.

<sup>7</sup> w C D F G K L P 17 37 47 Am Syr Memphis, Am, have νόσον; B D E F G most; we must probably read σκόνην and not νόσον. If left out, read 'they.' <sup>8</sup> A B C D E F G P 17 37 have νόσον.

<sup>9</sup> T. R. adds 'for me' twice, with H K L 37 47 Syr. 'Are lawful' is the verb, of which the

word translated (viii. 9) 'right or liberty' is the noun. The word 'liberty' (ver. 20 of this chapter) is another one.

<sup>10</sup> T. R. reads 'not every one,' with H K L 37 47 and many others Syr; w A B C D F G H P 17 37 47 Am Memphis.

<sup>11</sup> Or 'to a and,' 'to others.' T. R. reads 'to an idol,' 'to others,' with C D E F G K L P 17 37 47 Am Memphis; <sup>12</sup> text w A B H.

<sup>12</sup> T. R. adds 'for the earth [is] the Lord's and its fulness,' with K L 37 47 and others; <sup>13</sup> w A B C D F G H P 17 Am Memphis.

<sup>14</sup> T. R. adds 'but,' with a few cursives.

<sup>15</sup> I have omitted 'put' or 'in English for 'both,' and 'and' in the original. It is there 'be offences' (no occasion to stumble) to both Jews and Greeks and the assembly of God. The Greek is staccato in style.

<sup>16</sup> T. R. adds 'imitate,' with D F G K L 17 37 47 and others Am Syr; w A B C P Memphis omit.

the directions.<sup>1</sup> But I wish you to know that the Christ is the head of every man,<sup>2</sup> but woman's head [is] the man, and the<sup>3</sup> Christ's head God. Every man praying or prophesying, having [anything] on his head, puts his head to shame. But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman]. For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered. For man<sup>4</sup> indeed ought not to have his head covered,<sup>5</sup> being God's image and glory; but woman is man's<sup>6</sup> glory. For man is not of woman, but woman of man. For also man was not created for the sake of the woman, but woman for the sake of the man. Therefore ought the woman to have authority on her<sup>7</sup> head, on account of the angels. However, neither [is] woman without man, nor man without woman,<sup>8</sup> in [the] Lord. For as the woman [is] of the man, so also [is] the man by the woman, but all things of God. Judge in yourselves: is it comely that a woman should pray to God uncovered?<sup>9</sup> ed? Does not even nature itself teach you, that man, if<sup>10</sup> he have long hair, it is a discolour to him?<sup>11</sup> But woman, if she have long hair, [it is] glory to her; for the long hair

is given [to her]<sup>12</sup> in lieu of a veil. <sup>13</sup> But if any one think to be contentious, we have no such custom, nor the assemblies of God.

<sup>14</sup> But [in] prescribing<sup>14</sup> [to you on] this [which I now enter on], I do not praise,<sup>15</sup> [namely,] that<sup>16</sup> ye come together, not for the better, but for the worse. For first, when ye come together in<sup>17</sup> assembly, I hear there exist divisions among you, and I partly give credit to it. For there must also be sects<sup>18</sup> among you, that the approved may become manifest among you. When ye come therefore together into one place, it is not to eat [the] Lord's supper. For each one in eating takes his own supper before [others], and one is hungry and another drinks to excess. Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and run to shame them who have not?<sup>19</sup> What shall I say to you?<sup>20</sup> shall I praise you? In this [point] I do not praise. For I received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, took bread, and having given thanks broke [it], and said,<sup>21</sup> This is my body, which [is]<sup>22</sup> for you: this do in remembrance of me.<sup>23</sup> In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of me.<sup>24</sup> For as often as ye shall eat

many others; but <sup>1</sup> A B 17 Memphis have <sup>2</sup> επειν στολή: C B P 37 Am <sup>3</sup> νόσον.

<sup>2</sup> επειντατο is always used in New Testament for 'charging,' or 'commanding.' Many modern interpreters refer this to what goes before. But it seems to do violence to the sense. The readings vary between 'I prescribe not praising' and 'in prescribing I do not praise.'

<sup>3</sup> See verse 2.

<sup>4</sup> Or 'because ye come together.'

<sup>5</sup> T. R. omits 'the,' with some cursives.

<sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> 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this bread, and drink the<sup>1</sup> cup, ye announce the death of the Lord, until he come. So that whosoever shall eat the<sup>2</sup> bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and of the blood of the Lord. But let a man prove himself, and thus eat of the bread, and drink of the cup. For the eater and drinker<sup>3</sup> eats and drinks judgment<sup>4</sup> to himself, not distinguishing the body.<sup>5</sup> On this account many among you [are] weak and infirm, and a good many are fallen asleep. But<sup>6</sup> if we judged ourselves,<sup>7</sup> so were we not judged. But being judged, we are disciplined of [the] Lord, that we may not be condemned with the world. So that, my brethren, when ye come together to eat, wait for one another. If any one be hungry, let him eat at home, that ye may not come together for judgment.<sup>8</sup> But the other things, whenever I come, I will set in order.

XII. But concerning spiritual [manifestations], brethren, I do not wish you to be ignorant. Ye know that when<sup>9</sup> ye were [of the] nations [ye were] led away to dumb idols, in whatever way ye might be led. I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus;

to mind,<sup>10</sup> as a murrail. For the calling me to mind<sup>11</sup> is the law<sup>12</sup> according.

\* T. R. reads 'this' twice with (E) K L P 37 47 (Syr) Memph; text \* A B C D F G 17 Am; R Syrr has it in verse 20 only.

\* T. R. reads 'By that eats and drinks unworthily' with D E F G K L P 37 47 and others Syrr; \* A B C D F G 17 Am Memph omit.

\* επικρινει, anything that can be laid to our charge, or the subject of a judge's sentence. Christ's sentence was put on the cross. It may be translated 'what is matter of judgment.'

\* T. R. adds 'of the Lord,' with D E F G K L P Syrr Memph.

\* T. R. reads 'For,' with C K L P 37 47 (Syr) Memph; text \* with it A B D E F G 17 Am.

\* Here the English language fails. *Judicari* 'to judge' is *synonym*, not the same word as 'judged of the Lord,' but as 'distinguish the Lord's body.' But in 'distinguish' the active exercise of judgment on our own state is not expressed. The word is not applied to a formal scrutiny. Here the force is, If I scrutinise and judge my-

and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit. But there are distinctions of gifts, but the same Spirit; and there are distinctions of services, and the same Lord; and there are distinctions of operations, but<sup>13</sup> the same God who operates all things in all. But to each the manifestation of the Spirit is given for profit. For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit; and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the same Spirit; and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues. But all these things operates the one and the same Spirit, dividing to each in particular according as he pleases. For even as the body is one and has many members, but all the members of the<sup>14</sup> body, being many, are one body, so also [is] the Christ. For also in [the power of]<sup>15</sup> one Spirit we have all been baptised into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of<sup>16</sup> one Spirit. For also the

self, I shall not come under an actual judgment from the Lord's hand. Judging oneself has this force in English, while the Lord's judgment is set to be a positive result of judgment affecting us.

\* T. R. adds 'But,' with E K L P 37 47 and others Syrr; \* A B C D F G 17 Am Memph omit.

\* επικρινει; see note \* xi. 29.

\* T. R. reads 'that ye were [of that],' &c. I add 'when,' with it A B C D E L P 17 47 Am; F G Memph omit. There was confusion from διενομη being followed by ειν. K 37 has διενομη, but omit ειν.

\* T. R. adds 'it is,' with K L 47 (B adds it after επικρινει) Memph; \* A C D E F G 17 37 Am omit.

\* T. R. adds 'one,' with D E 37 47 and many others; \* A B C F G K L P 17 Am Syrr Memph omit.

\* Or 'For by,' και παρ ειν.

\* T. R. reads 'in' adding ειν, with E K L 37; text \* A B C D F G P 17 47 Am Syrr Memph.

body is not one member but many.

\* If the foot say, Because I am not a hand I am not of the body, is it on account of<sup>17</sup> this not indeed of the body?<sup>18</sup>

\* And if the ear say, Because I am not an eye I am not of the body, is it on account of this not indeed of the body?<sup>19</sup>

\* If the whole body were an eye, where the hearing?<sup>20</sup>

\* all hearing, where the smelling? But now God has set the members, each one of them in the body, according

\* as it has pleased [him]. But if all were one member, where the body?

\* But now the members [are] many,

\* and the body one.<sup>21</sup> The eye cannot say to the hand, I have not need of thee; or again, the head to the feet,

\* I have not need of you. But much rather, the members of the body which seem to be weaker are necessary;

\* and those [parts] of the body which we esteem to be the more void of honour,<sup>22</sup> these we clothe with more abundant honour; and our uncomely [parts] have more

\* abundant comeliness; but our comely [parts] have not need. But God has tempered the body together, having given more abundant honour

\* to [the part] that lacked; that there might be no division in the body, but that the members might have the same concern one for another.

\* And if one member suffer, all the members suffer with [it]; and if one member be glorified, all the members

\* rejoice with [it]. Now ye are Christ's body, and members in particular.

\* And God has set certain in the

assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; government; kinds

\* of tongues. [Are] all apostles? [are] all prophets? [are] all teachers? [are] all [in possession of] miracu-

\* lous powers? have all gifts of healings? do all speak with tongues?

\* do all interpret? But desire earnestly the greater<sup>23</sup> gifts, and yet shew I unto you a way of more surpassing excellence.

XIII. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass

\* or a clanging cymbal. And if I have prophecy, and know<sup>24</sup> all mysteries and all knowledge, and if I have all

\* faith, so as to remove mountains, but have not love, I am nothing.

\* And if I shall dole<sup>25</sup> out all my goods in food, and if I deliver up my body that I may be burned,<sup>26</sup> but have not love,

\* love, I profit nothing. Love has long patience, is kind; love is not envious [of others]; love is not insolent and

\* rash,<sup>27</sup> is not puffed up, does not behave in an unseemly manner, does not seek what is its own, is not quickly

\* provoked, does not impute evil, does not rejoice at iniquity but rejoices with the truth, bears<sup>28</sup> all things, believes all things, hopes all things, endures all things.

\* Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away.

\* For we know<sup>29</sup> in part, and we prophesy in part: but when

\* επικρινει; see Vigor under the word.

\* Or 'it is not, on account of this, not of the body.'

\* Or 'But now [there are] many members, and one body.'

\* T. R. adds 'And' or 'But,' with it A B D H K L Am; A C F G P 17 37 47 Memph omit. T. R. also omits 'the' before επικρινει, 'eye,' with K and many cursives.

\* επικρινει. We may read 'and those [parts] of the body which we esteem to be less honourable, or dishonourable'; διενομη means 'without honour, or dishonourable.'

\* The question is if αριστη can be used as parallel with αριστη, or as contrasted as to degree. Does the apostle mean

the same by αριστη and αριστη; or by one the seemly members, which yet have not such a place as the face; by the other, the unseemly?

\* T. R. reads 'better,' with D E F G K L 47 and others Memph; text \* A B C 17 37 Am.

\* ειν, 'know inwardly in my mind,' 'am acquainted with.'

\* T. R. (not Stephanus) reads 'if I dole,' with K and a few cursives. It has φανεισι.

\* Some read 'that I may boast,' εγχρισμα for εγχρισμα, with it A B 17; εγχρισμα D E F G L 47 and others; εγχρισμα C K 37 and others.

\* Or 'vain-glory.'

\* Or 'covers.'

\* Objectively, γενεσις.

that which is perfect has come,\* that which is in part shall be done away.  
 11 When I was a child, I spoke as a child, I felt<sup>†</sup> as a child, I reasoned as a child; \*when I became a man, I had done with what belonged<sup>‡</sup> to the child. For we see now through a dim window<sup>§</sup> obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known.  
 12 And now abide faith, hope, love; these three things; and the greater of these [is] love.

XIV. Follow after love, and be emulous of spiritual [manifestations], but rather that ye may prophesy.  
 \* For he that speaks with a tongue does not speak to men but to God: for no one hears; but in spirit he speaks mysteries. But he that prophesies speaks to men [in] edification, and encouragement, and consolation. He that speaks with a tongue edifies himself; but he that prophesies edifies [the] assembly.  
 \* Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But\* greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edification. And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching? Even lifeless things giving

a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped or harped? For also, if the trumpet give an uncertain sound, who shall prepare himself for war? Thus also ye with the tongue, unless ye<sup>†</sup> give a distinct speech, how shall it be known what is spoken? for ye will be speaking to the air. There are, it may be, so many kinds of voices in the world, and none\* of undistinguishable sound. If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a barbarian for me. Thus ye also, since ye are desirous of spirits,\* seek that ye may abound for the edification of the assembly. Wherefore let him that speaks with a tongue pray that he may interpret. For if I pray with a tongue, my spirit prays, but my understanding is unfruitful. What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but\* I will sing also with the understanding. Since otherwise, if thou blessedst with [the\*] spirit, how shall he who fills the place of the simple [christian] say Amen, at thy giving of thanks, since he does not know what thou sayest? For thou indeed givest thanks well, but the other is not edified. I thank God<sup>‡</sup> I speak in a tongue\* more than all of you: but in [the] assembly

\* T. R. adds 'then,' with K L 37 and most others Syrr; \* A B D F G P 17 37 Am Memphis. <sup>†</sup> What the mind or thoughts are upon.

\* T. R. adds 'but,' with E F G K L P 17 37 Syrr Memphis; \* A B D Am omit.

\* That is, through some medium which, in degree, hinders vision. The word means also 'a mirror,' but it is used for the window through which men looked at objects outside the house made, not of clear transparent glass, as now, but of only semi-transparent materials.

\* T. R. reads 'ye,' with D E F G K L P 37 37 Am Syrr; text 'ye,' with A B P Memphis.

\* Or 'ye, unless by means of the tongue, ye.' Ac. In either case 'tongue' means the language he spoke, not the organ of speech.

\* 'I leave out' of them, 'leave, with A B D F G P 17 Am Memphis.

\* 'Spiritual gifts,' though in sum the sense,

deprives the phrase of its force here. As Gentiles, they were in danger of confounding demons' action with the Holy Ghost; and they did not adequately hold the unity of the Spirit, but looked for a spirit's power and action to distinguish them. Such is man. Hence the apostle was obliged to point out the difference between demons and the Holy Ghost. But the word further tends to show the reality of a personal spirit acting, though for the Christian there be but one, the Spirit of God.

\* Some omit 'but,' with B F G Am; but A D E K L P 17 37 Matp have it.

\* T. R. has 'the,' in text, with K L 37 37 and other cursives; B D E P add 'ye' before 'revelation.'

\* T. R. reads 'my God,' with K L 37 37 and others; omit 'my' \* A B D E F G P 17 Am Syrr Memphis.

\* T. R. reads 'in tongues,' with B K L P 37 37

bly I desire to speak five words with my understanding,\* that I may instruct others also, [rather] than ten thousand words in a tongue. Brethren, be not children in [your] minds, but in malice be babes; but in [your] minds be grown men. It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord. So that tongues are for a sign, not to those who believe, but to unbelievers; but prophecy, not to unbelievers, but to those who believe. If therefore the whole assembly come together in one place, and all speak with tongues, and simple [persons] enter in, or unbelievers, will not they say ye are mad? But if all prophesy, and some unbeliever or simple [person] comes in, he is convicted of all, he is judged of all; \*the secrets of his heart are manifested; and thus, falling upon [his] face, he will do homage to God, reporting that God is indeed amongst you.

\* What is it then, brethren? whenever ye come together, each [of you]<sup>†</sup> has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification. If any one speak with a tongue, [let it be] two, or at the most three, and separately, and let one interpret; but if there be no interpreter, let him be silent in [the] assembly, and let him speak to himself and to God. And let two or three prophets speak, and let the others judge. But if there be a revelation to another sitting [there],

and others Syrr Memphis; text \* A D E F G 17 Am reads 'In tongues of you all.'

\* no <sup>not</sup> you, with \* A B D E F G P 17 37 Am.

\* T. R. adds 'and thus,' with K L and others 37 (37 omits om); \* A B D E F G 17 Am Memphis omit.

\* A B 17 Memphis omit 'of you,' D E F G K L 37 37 Am Syrr have it.

\* T. R. has 'the,' with many cursives.

\* Or 'he is not the God of disorder.'

\* Some connect this last phrase with what follows. The repetition of 'assemblies' might seem harsh in that case. But ver. 30 would tend to the opposite conclusion perhaps. It is a

question of interpretation, not of translation, and I have nothing to object to it.

\* A B 17 Am Memphis omit 'your,' D E F G K L 37 37 and most others Syrr have it.

\* T. R. reads 'women,' with D E F G K L 37 37 Syrr; text \* A B 17 Am Memphis.

\* T. R. has 'the,' with many cursives.

\* Some connect this last phrase with what follows. The repetition of 'assemblies' might seem harsh in that case. But ver. 30 would tend to the opposite conclusion perhaps. It is a

\* T. R. omits 'But' with K L 37 and others; text \* A B D E F G P 17 37 Am Memphis.

five hundred brethren at once, of whom the most remain until now, but some also have fallen asleep. Then he appeared to James; then to all the apostles; and last of all, as to an abortion, he appeared to me also. For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted the assembly of God. But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God which [was] with me. Whether, therefore, I or they, thus we preach, and thus ye have believed. Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead? But if there is not a resurrection of [those that are] dead, neither is Christ raised: but if Christ is not raised, then, indeed, vain also [is] our preaching, and vain also your faith. And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are not raised. For if [those that are] dead are not raised, neither is Christ raised; but if Christ be not raised, your faith [is] vain; ye are yet in your sins. Then indeed also those

<sup>1</sup> T. R. omits 'also' with B. L. many cursives Am Syrr. Memph; text <sup>2</sup> A B D E F G K P 17 37 47. <sup>3</sup> *εγνωμεν*, 'cypers', are not raised, 'is raised.' The first word applies to the abstract fact of being raised whenever it may be; the second, an accomplished but continuing fact. The English tenses do not always secure this distinction. I have not put 'do not rise' because then the thought of being raised by another, God, is lost, which, if *εγνωμεν* be passive, is found in the Greek. *εγνωμεν*, ver. 17, 20, is applied to Christ; *εγνωμεν* to the doctrinal fact as to dead people. 'Neither has Christ been raised' would not give His present state like the Greek.

<sup>4</sup> T. R. adds 'he is become' with K. L. 37 47 and others Syrr; <sup>5</sup> A B D E F G P 17 Am Memph.

<sup>6</sup> T. R. omits 'the,' probably by error.

<sup>7</sup> 'Him [who is] God and Father.' This, I acknowledge, is an awkward phrase. It is almost impossible to render the Greek idiom,

who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are [the] most miserable of all men. <sup>8</sup> (But now Christ is raised from among [the] dead, <sup>9</sup> firstfruits of those fallen asleep. For since by man [came] death, by man also resurrection of [those that are] dead. For as in the Adam all die, thus also in the Christ all shall be made alive. But each in his own rank: [the] firstfruits, Christ; then those [that are] the 'Christ's' at his coming. Then the end, when he gives up the kingdom to him [who is] God and Father; <sup>10</sup> when he shall have annulled all rule and all authority and power. For he must reign until he put all <sup>11</sup> enemies under his feet. [The] last enemy <sup>12</sup> [that is] annulled [is] death. For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection to him. But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.) <sup>13</sup> Since what shall the baptised for the dead do if [those that are] dead rise not at all? why also are they baptised for them? <sup>14</sup> Why do we also endanger ourselves every hour?

which unites with one article either two qualities of the same person, or two persons under the same quality. But I prefer this awkward English to 'God, even the Father,' because this phrase is equivalent in doctrine, and might be used as meaning that the Father only is God, which is in no way the sense. Some have gone too far with this rule, as to the use of the article, as if it was necessarily one personal object, whereas it can be used with two, as *νεκροί οἱ Χριστοὶ* *επειδὴ*, if both are apostles together, or found in the same service.

<sup>15</sup> *νεκροί*, the article, cannot be translated in English; 'his' goes too far. It has the effect of recognising them as such, objectively manifested as such.

<sup>16</sup> 'Or 'over.'

<sup>17</sup> Instead of 'for them,' T. R. reads 'for the dead,' with L and many cursives Syrr-Pat; text <sup>18</sup> A B D E F G K P 17 47 Am Memph.

<sup>19</sup> Daily I die, by your boasting which I have in Christ Jesus our Lord. If, [to speak] after the manner of man, I have fought with beasts in Ephesus, what is the profit to me if [those that are] dead do not rise? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake up righteously, and sin not; for some are ignorant <sup>20</sup> of God: I speak to you as a master of shame. <sup>21</sup> But some one will say, How are the dead raised? and with what body do they come? Fool; what thou sowest is not quickened unless it die. <sup>22</sup> And what thou sowest, thou sowest not the body that shall be, but a bare grain: it may be of wheat, or some one of the rest: and God gives to it a body as he has pleased, and to each of the seeds its own body. <sup>23</sup> Every flesh [is] not the same flesh, but one [is] of men, and another flesh of beasts, and another [flesh] of birds, <sup>24</sup> and another of fishes. <sup>25</sup> And [there are] heavenly bodies, and earthly bodies: but different is the glory of the heavenly, different that of the earthly: one [the] sun's glory, and another [the] moon's glory, and another [the] stars' glory; for star differs from star in glory. Thus also [is] the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It

<sup>26</sup> On the whole, 'ignorant of God' gives the sense. 'Have not the knowledge' is weak. 'No knowledge' does not meet the case; 'ignorant' is not indeed used of a person; but here it refers to the true character of God.

<sup>27</sup> T. R. reads 'one in [the] flesh,' adding *εστι*, with many cursives Syrr-Pat Memph.

<sup>28</sup> T. R. has 'birds' before 'birds,' with P G K L 37; text <sup>29</sup> A B D E P 17 47 Am Memph. The addition of *εστι* before 'birds' is doubtful; A K L P 37 omit it.

<sup>30</sup> 'Or 'that of men is one, the flesh of beasts another, the flesh of birds another, of fishes another.'

<sup>31</sup> A body which had an animal life from the soul.

<sup>32</sup> T. R. omits 'εστι,' with E K L 37 47 and others Syrr, and reads 'There is a natural body, and there is a spiritual body.' <sup>33</sup> A B C D F G 17 Am Memph insert εστι.

is sown in weakness, it is raised in power. It is sown a natural <sup>34</sup> body, it is raised a spiritual body: if <sup>35</sup> there is a natural <sup>36</sup> body, there is also a spiritual [one]. <sup>37</sup> Thus also it is written, The first man Adam became a living soul; the last Adam a quickening <sup>38</sup> spirit. But that which is spiritual [was] not first, but that which is natural, <sup>39</sup> then that which is spiritual: the first man out of [the] earth, made of dust; the second

<sup>40</sup> man, <sup>41</sup> out of heaven. Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [one]. <sup>42</sup> And as we have borne the image of the [one] made of dust, we shall bear also the image of the heavenly [one]. <sup>43</sup> But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

<sup>44</sup> Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

<sup>45</sup> For this corruptible must needs put on incorruptibility, and this mortal put on immortality. But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has

<sup>46</sup> T. R. adds *εστι* 'body,' with K L 37 47 Syrr Memph; <sup>47</sup> A B C D E F G 17 Am omit.

<sup>48</sup> Making alive.

<sup>49</sup> Having natural life through the living soul, day.

<sup>50</sup> T. R., with A K L P 37 47 and others Syrr. adds 'the Lord'; <sup>51</sup> B C D E F G 17 Am Memph omit.

<sup>52</sup> I do not follow the mass of authorities with it at their head here. It is a warning against trusting mere diplomatic evidence. But many cursives and versions have the text of T. R. Copyists have tampered with it to make it an exhortation as Chrysostom and the heretic Marcion, which runs counter to the whole sense of the passage. Theodore *expressly* rejects *εστι*. Theophylact gives both; I believe *εστι* as really his own. Meyer and Alford both accept T. R. The same attempt has been made in Romans v. 1.

been swallowed up in victory. Where, O death [is] thy sting? where, O death, thy victory? Now the sting of death [is] sin, and the power of sin the law; but thanks to God, who gives us the victory by our Lord Jesus Christ. So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in [the] Lord.

XVI. Now concerning the collection for the saints, as I directed<sup>1</sup> the assemblies of Galatia, so do ye do also. On [the] first of [the] week let each of you put by at home, laying up [in] whatever [degree] he may have prospered, that there may be no collections when I come. And when I am arrived, whomsoever ye shall approve, these I will send with letters<sup>2</sup> to carry your bounty to Jerusalem: and if it be suitable that I also should go, they shall go with me. But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia. But perhaps I will stay with you, or even winter with you, that ye may set me forward wheresoever I may go. For I will<sup>3</sup> not see you now in passing, for<sup>4</sup> I hope to remain a certain time with you, if the Lord permit. But I remain in Ephesus until Pentecost. For a great door is opened to me and an effectual [one], and [th]s adversaries many.

Now if Timothy comes, see that he may be with you without fear; for

<sup>1</sup> 'O death,' with **W B C D E F G I** Am Memph; T. R. reads 'hades.' **W**, with **A** **W** **E** **M** **P** 17 **37** **Syr**.

<sup>2</sup> 'Directed,' *hairesis*. Ordering troops, so as to set them in array; and in general, thence, any order directing any plan to be followed.

<sup>3</sup> It may be read 'approve by letters. I will send them to carry,' &c.

<sup>4</sup> 'Ita.' Not exactly 'purpose,' but 'it is not my desire or intention.'

<sup>1</sup> T. R. reads 'but,' with **K L** 37 47 and others;

<sup>2</sup> **W A B C D E F G I M P** Am 17 Memph read 'ye' **W** **A** **M** **P** may mean 'often,' but in verse 19 of this chapter we have it used as meaning 'much' 'i.e., in order that.'

<sup>3</sup> 'Or' 'but it was not, at any rate, his will.'

<sup>4</sup> Literally 'all your things.'

he works the work of the Lord, even as I. Let not therefore any one despise him; but set him forward in peace, that he may come to me; for I expect him with the brethren. Now concerning the brother Apollos, I begged him much<sup>1</sup> that<sup>2</sup> he would go to you with the brethren; but it was not at all [his] will<sup>3</sup> to go now; but he will come when he shall have good opportunity. Be vigilant; stand fast in the faith; quit yourselves like men; be strong. Let all things ye do<sup>4</sup> be done in love.

But I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaea, and they have devoted themselves<sup>5</sup> to the saints for service,) that ye should also be subject to such, and to every one joined in the work and labouring. But I rejoice in the coming of Stephanas and Fortunatus and Achaeus; because they have supplied what was lacking on your part. For they have refreshed my spirit and yours: own therefore such. The assemblies of Asia salute you. Aquila and Priscilla,<sup>6</sup> with the assembly in their house, salute you much in [the] Lord. All the brethren salute you. Salute one another with a holy kiss.

The salutation of [me] Paul with my own hand. If any one loves not the Lord [Jesus Christ]<sup>7</sup> let him be Anathema Maranatha. The grace of the Lord Jesus Christ<sup>8</sup> be with you. My love [be] with you all in Christ Jesus. Amen.

<sup>1</sup> 'Devoted themselves,' &c. In **W** this is the sense; but the force of the apostle's phrase is not wholly given. The word *euo* as 'appointed in,' as an officer to a regiment. The family of Stephanus had appointed themselves to the saints for service—gave themselves up to serve them, or rather given themselves up to them. 'The saints' is governed by the verb, not by 'service.' The bias resulting from what I have given in the text is more what the apostle means.

<sup>2</sup> Or 'Priscilla,' as some, with **W B M P** 17 Am Memph.

<sup>3</sup> **W A B C M** 17 omit; T. R. with **D E F G K** **L P** 37 47 **Syr** Am Memph, insert. **W C** have corrections.

<sup>4</sup> **W B** 17 47 Am omit 'Christ.'

## SECOND EPISTLE TO THE CORINTHIANS.

I. Paul, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaea. Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

Blessed [be] the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement; who encourages<sup>1</sup> us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God.

Because, even as the sufferings of the Christ<sup>2</sup> abound towards us, so through the Christ does our encouragement also abound. But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which we also suffer, (and our hope for you [is] sure);<sup>3</sup> or whether we are encouraged, [it is] for your encouragement and salvation: knowing that as ye are par-

<sup>1</sup> I do not say 'comforts,' that is rather *exapologetos* (1 Thess. 5. 11, and v. 13; John xi. 30). It is only a shade of difference. See Acts xx. 12; Matt. ii. 18. In these, particularly the first, it has somewhat the sense of 'cheered.' Perhaps the latter word might replace 'encouragement' and 'encourage' in the text, if there were a noun formed from 'cheer.'

<sup>2</sup> I would take this opportunity of drawing attention to the difference between 'Christ' and 'the Christ.' 'The Christ' is the designation of a condition, not a name; 'Christ' is a name. Not only are these not used indifferently, but in the Gospels, where the word is used alone, it is almost invariably 'the Christ,' the Messiah, or Anointed; while in the Epistles it is rarely so. It is used as a name. Some cases are doubtful, because the structure of the Greek phrase requires or prefers the article: this is the case here. However, on the whole I believe the article should be inserted here in English.

<sup>3</sup> T. R. omits 'the,' with a few cursive.

<sup>4</sup> T. R. puts the words within the parenthesis before the word 'knowing' in ver. 7. **W A C M P** 17 Am Memph do the same, but they put the

takers of the sufferings, so also of the encouragement. For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us]<sup>4</sup> in Asia, that we were excessively pressed beyond [our] power, so as to despair<sup>5</sup> even of living. But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who raises the dead; who has delivered us from so great a death, and does deliver; in whom we confide

that he will also yet deliver; ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of many for us. For our boasting is this, the testimony of our conscience, that in simplicity<sup>6</sup> and sincerity before God,<sup>7</sup> (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly towards you. For we do not write other things to you but what ye well know and recognise; and I hope that ye

first half of verse 7 after the word 'salvation' in ver. 6, text **B D F G K L** and very many others.

<sup>5</sup> **W A B C D F G M P** 17 Am omit; **E K L** 37 47 **Syr** Memph insert, in **S D** **W C** has been added.

<sup>6</sup> There is an *o* in *simplicity*, but the sense is more exact, the inferential force of *simplicity* being preserved. 'So that we despaired' is too historically affirmative.

<sup>7</sup> Many read 'holiness,' with **S A B C K M** **P** 17 37 Memph; text **D F G L** 37 Am **Syr**. It is corrected to *sincerity*.

<sup>8</sup> Greek, 'simplicity and sincerity of God.' The force I take to be, such as God would have, and God would produce. As we say, 'That is the stroke of a master,' 'the art of a prince.' 'Godly' seems to me feasible, but not wrong. One cannot say 'of God' in English. **W A B C D M** 17 37 47 have the article before *God*.

<sup>9</sup> Or 'own [personally].' Some would render this 'but what ye read.' The word has this sense also; but it refers here, I think, to what they knew and had learnt of him by his being amongst them. The Greek runs thus: **W A C M P** 17 Am Memph do the same, but they put the

<sup>18</sup> will<sup>1</sup> recognise to the end, even as also ye have recognised us in part, that we are your boast, even as ye [are] ours in the day of the Lord Jesus.

<sup>19</sup> And with this confidence I purposed to come to you previously, that ye might have a second favour; and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you

<sup>20</sup> to Judaea. Having therefore this purpose, did I then use lightness? Or what I purpose, do I purpose according to flesh, that there should be with me yes yes, and nay nay?

<sup>21</sup> Now God [is] faithful, that our word to you is<sup>2</sup> not yes and nay. For the Son of God, Jesus Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become<sup>3</sup> yes and nay, but

<sup>22</sup> yes is<sup>4</sup> in him. For whatever promises of God [there are], in him is the yes, and in him the amen, for glory to God by us.<sup>5</sup> Now he that establishes us with you in Christ,

<sup>23</sup> and has anointed us, [is] God, who also has sealed us, and given the earnest of the Spirit in our hearts.

<sup>24</sup> But I call God to witness upon my soul that to spare you I have not yet come to Corinth. Not that we rule over your faith, but are fellow-workmen of your joy: for by

<sup>25</sup> faith ye stand.

<sup>1</sup> I omit 'also,' with **A B C D E F G** 17 Am. Memphis; **T. R.** has it, with **K L M P** 37 47.

<sup>2</sup> **T. R.** reads 'was,' with **S K L** 37 47 and others; **Syrr.** text verse, with **A B C D F G O** 17 Am. Memphis.

<sup>3</sup> **T. R.** changes from the aorist to the perfect, yesyes. He is not speaking of the character of his preaching, but declaring that the verification of all divine truths is in the Person of Christ.

<sup>4</sup> 'Or' with 'or' before God, for glory by us.' It may be read thus: 'was not yes and nay, but in him is the yes, (for) whatsoever promises of God there are, in him is the yes, and in him the same; for glory to God by us.'

<sup>5</sup> Literally 'unto,' **βεβαιω** or 'attaches firmly to,' connects firmly with.'

<sup>6</sup> **T. R.** has 'is' in text, with **D F G K L O P** 17 37 47 **A.**; **S A B C** Memphis omit.

<sup>7</sup> Some refer this phrase to his first letter. In this case it must be translated, 'and I wrote the very [letter] I did.' But I think **verses** above

<sup>8</sup> But I have judged this with myself, not to come back to you in grief. For if I grieve you, who also [is]<sup>8</sup> it that gladdens me if not he that is grieved through me? And I have written this very [letter]<sup>9</sup> [to you<sup>10</sup>], that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy is [that] of you all. For out of much tribulation and distress of heart I wrote<sup>11</sup> to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you.

<sup>12</sup> But if any one has grieved, he has grieved, not me, but in part (that I may not overcharge<sup>13</sup> you) all of you. Sufficient to such a one [is] this rebuke which [has been inflicted] by the many;<sup>14</sup> so that on the contrary ye should rather shew grace<sup>15</sup> and encourage, lest perhaps such a one should be swallowed up with excessive grief. Therefore I exhort you to assure him of [your] love. For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient.

<sup>16</sup> But to whom ye forgive anything, I also; for I also, what I have forgiven,<sup>17</sup> if I have forgiven<sup>18</sup> anything, [it is] for your sakes<sup>19</sup> in the person of Christ; that we might not have Satan get an advantage

can hardly mean that, and in the following words it refers to the present time, when he comes. It is evident that, if **τύπω** (ver. 1) refers to his first letter, it must be translated 'I wrote'; but **τύπω**, 'I have judged,' (ver. 1) refers to the general determination of his mind. **τύπω** clearly often refers to what is written in the letter that contains it, and then we must say in English 'I have written.'

<sup>10</sup> **D F G K L** 37 47 **Syrr.** **insert** **τύπω**; **S A B C O P** 17 Am. Memphis omit.

<sup>11</sup> Thus, I should think, must refer to the first epistle, as he was more much relieved through the news Titus brought. It is again **τύπω**.

<sup>12</sup> The body at length.

<sup>13</sup> 'Forgive,' as in verse 10; the word is the same.

<sup>14</sup> **εκπαιρεσις**, the perfect; he had done it, but it continued as a present thing.

<sup>15</sup> **T. R.**, with **K L** 17, reads 'to whom ye forgive anything, I also; for I also, if I have forgiven anything, to whom I have forgiven it, it is for your sakes,' text **S A B C F G O** (B P 37) Am.

against us, for we are not ignorant of his thoughts.

<sup>17</sup> Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being opened to me in [the] Lord, I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia.

<sup>18</sup> But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.

<sup>19</sup> For we are a sweet odour of Christ to God in the saved and in those

<sup>20</sup> that perish: to the one an odour from<sup>21</sup> death unto death, but to the others an odour from<sup>22</sup> life unto life;

<sup>23</sup> and who [is] sufficient for these things? For we do not, as the many, make a trade of<sup>24</sup> the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

<sup>25</sup> III. Do we begin again to command ourselves? or do we need, as some, commendatory letters to you, or

<sup>26</sup> [commendatory] from you? Ye are our letter, written in our hearts,

<sup>27</sup> known and read<sup>28</sup> of all men, being manifested to be<sup>29</sup> Christ's epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on

<sup>30</sup> fleshly tables of [the] heart. And such confidence have we through

<sup>31</sup> **T. R.** reads 'of,' omitting **τις**, with **D F G K L** Am.; **S A B C** 17 37 Memphis have **τις**, 'from' or 'out of'; 47 has it the first time only.

<sup>32</sup> 'Or' **αὐθιλατη**. The word signifies properly 'to retail.'

<sup>33</sup> **T. R.** reads 'unless we need,' **εἰ γε** for **εἰ μη**, with **A K L** 17 47; text **S B C D F G** 37 Am. Memphis.

<sup>34</sup> **T. R.** repeats 'commendatory,' after 'or,' with **D F G K L** 17 37 **Syrr.**; **S A B C** 17 Am. Memphis omit.

<sup>35</sup> The word translated 'read' means also 'well known,' a thing read of all, not private. There is a form in the form of the Greek words which is lost in English: **γνωστον ειναι αναγνωστον**.

<sup>36</sup> Literally 'ye' being manifested that ye are.

<sup>37</sup> I do not prefer particularly 'competent' to 'sufficient,' but the connection of the word is lost the third time it is used if we say 'sufficient,' as that word cannot be used there.

<sup>38</sup> The anarthrous form of **επιστημενον** makes it characteristic, as 'letter' and 'spirit'; if it were a new covenant, I think it would be

<sup>39</sup> the Christ towards God: not that we are competent<sup>40</sup> of ourselves to think anything as of ourselves, but our competency [is] of God; who has also made us competent, [as] ministers of [the] new covenant;<sup>41</sup> not of letter, but of spirit. For the letter kills,<sup>42</sup> but the Spirit quickens.

<sup>43</sup> (But if the ministry of death, in letters, graven in stones, began<sup>44</sup> with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory] which is annulled; how shall not rather the ministry of the Spirit subsist in glory?

<sup>45</sup> For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds in glory. For also that [which was] glorified is not glorified<sup>46</sup> in this respect, on account of the surpassing glory.

<sup>47</sup> For if that annulled<sup>48</sup> [was introduced] with glory, much rather that which abides [subsists] in glory.

<sup>49</sup> Having therefore such hope, we use much boldness: and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that

<sup>50</sup> annulled.<sup>51</sup> But their thoughts have been darkened,<sup>52</sup> for unto this day the same veil remains in reading the old covenant, unremoved, which in

<sup>53</sup> Christ is annulled.<sup>54</sup> But unto this **επιστημενον**, perhaps it may be rendered 'competent' [as] new covenant ministers.

<sup>55</sup> Or 'For letter kills.'

<sup>56</sup> It is not said that the ministry was glorious, but that the system was introduced with glory, **επιστημενον ειναι**. It is in contrast with 'subsisting in glory' (ver. 8).

<sup>57</sup> **T. R.** reads 'in another' also is that glorified which was glorified 'Ac., with many errors Am.'

<sup>58</sup> That annulled, or 'done away,' is used sometimes a little harshly here. But the apostle uses it as a formula for the old covenant done away in Christ. If this be borne in mind, the harshness will disappear, and the sense be clearer by adhering to the use of it. It is the *εις αποστημα* in contrast with the *εις πιστιν*. 'That which is done away' would be too historical and too little the abstract character of the old thing which was not to abide.

<sup>59</sup> Elsewhere rightly 'hardened,' but 'thoughts hardened' is scarcely intelligible.

<sup>60</sup> Some would translate 'it not being discovered, (literally, 'unveiled,') that in Christ it

day, when Moses is read, the veil lies <sup>12</sup> upon their heart. But when it shall turn to [the] Lord, the veil is taken <sup>13</sup> away.)<sup>m</sup> Now the Lord is the Spirit, but where the Spirit of [the] Lord <sup>14</sup> is, there<sup>n</sup> is liberty. But we all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord the Spirit.<sup>o</sup>

IV. Therefore, having this ministry, as we have had mercy shewn us, we faint not. But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commanding ourselves to every conscience of men before God. But if also our gospel is veiled, it is veiled in those that are lost;<sup>p</sup> in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings of the glory of the Christ, who is [the] image of God, should not shine forth<sup>q</sup> [for them<sup>r</sup>]. For we do not preach ourselves, but Christ Jesus Lord, and ourselves your bondmen for Jesus' sake. Be-

is done away.' Or it may be 'the veil not being taken off that which is done away in Christ'; or 'unremoved, because it is done away in Christ.' In the last case it is to be read, not <sup>15</sup> v. v. But I have no doubt that the text is right, and that Moses covered his face while he talked to the people, and that the Hebrew means nothing else. Mr. xxiv. 33 means it, and ver. 34 proves it.

<sup>s</sup> The parenthesis begins at verse 7.

<sup>t</sup> T. R. reads 'there<sup>16</sup>', adding <sup>17</sup> v. with K P G K L P 37 47 and others Am; N A B C D 17 Memphis omit.

<sup>u</sup> See verse 6, 17.

<sup>v</sup> Or 'that perish,' as H. 15.

<sup>w</sup> I have doubted<sup>x</sup> as to this passage, *σύειναι*, is found here only in the New Testament. 'For them,' is rejected by the editors. I add it, as those who introduced it in Greek did so to complete the sense; but I do not find that *σύειναι* is used in classical Greek as a nester verb. It is found as an active and passive one in, I believe, Xenophon, and in Euripides in the sense of 'brightening, enlightening something else, but its regular, habitual use is 'to see or discern.'

<sup>y</sup> Some omit 'Lord', with B 17 37 Am; it fails us here; N A C D P G K L P 37 47 Syrr Memphis have it. I have put 'has raised,' 'raised' being too historical, *σύειναι* is the fact, or *τύπειν* would be historical.

<sup>z</sup> I have put 'with' for 'through,' with N B C D F G P Am Memphis; 'through' K L 37 47 Syrr.

cause [it is] the God<sup>t</sup> who spoke that out of darkness light should shine<sup>u</sup> who has shone in our hearts for the shining forth<sup>v</sup> of the knowledge of the glory of God in [the] face of [Jesus<sup>w</sup>] Christ. But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us: every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely shut up; persecuted, but not abandoned; cast down, but not destroyed; always bearing about in the body the dying of<sup>x</sup> Jesus, that the life also of Jesus may be manifested in our body; for we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh; so that death works in us, but<sup>y</sup> life in you. And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; we also believe, therefore also we speak; knowing that he who has raised the Lord<sup>z</sup> Jesus shall raise us also with<sup>z</sup> Jesus, and shall present [us] with you. For all things

should not discern the shining forth of the glad tidings of the glory of Christ, who is the image of God.<sup>1</sup> Amisrow, it seems, or translates it, and Bess approves. A 17 and others have *επιστησιν*; C D E H 33 *επιστησιν*.

<sup>2</sup> T. R. has 'for them' in text, with E K L P 37 47 Syrr; N A B C D F G H 17 Am Ac. omit it.

<sup>3</sup> Or 'it is God.'

<sup>4</sup> Literally 'who spoke light to shine out of darkness.'

<sup>5</sup> 'Shining forth,' or 'radiancy,' the same word as above, verse 4, *φωτεινός*.

<sup>6</sup> A 17 omit 'Jesus,' the others have it, with most versions, but the order varies; N C H K L P 37 47 Syrr Memphis have 'Jesus Christ,' D P G Am read 'Christ Jesus.'

<sup>7</sup> *επιστησιν*, *επιστησιν* *επιστησιν*.

<sup>8</sup> T. R. adds 'the Lord,' with K L 37 47 most others; N A B C D E F G P 17 Am Memphis omit.

<sup>9</sup> T. R. reads *από* *τοῦ*, making it equivalent to 'and,' or to be left untranslated; if we reject *από*, it is better translated 'but.' K L 37 47 insert *από*; N A B C D F G P 17 Am Memphis omit.

<sup>10</sup> Some omit 'Lord,' with B 17 37 Am; it fails us here; N A C D P G K L P 37 47 Syrr Memphis have it. I have put 'has raised,' 'raised' being too historical, *σύειναι* is the fact, or *τύπειν* would be historical.

<sup>11</sup> I have put 'with' for 'through,' with N B C D F G P Am Memphis; 'through' K L 37 47 Syrr.

[are] for your sakes, that the grace abounding through the many<sup>b</sup> may cause thanksgiving to abound to the glory of God. Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day. For our momentary [and] light<sup>c</sup> affliction works for us in surpassing measure an eternal<sup>d</sup> weight of glory; while<sup>e</sup> we look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal. V. For we know that if our earthly tabernacle house<sup>f</sup> be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this we groan, ardently desiring to have put on our house which [is] from<sup>g</sup> heaven; if indeed being also clothed we shall not be found naked. For indeed we who are in the tabernacle groan, being burdened; while yet<sup>h</sup> we do not wish to be unclothed, but clothed, that [what is] mortal may be swallowed up by life. Now he that has wrought us for this very thing [is] God, who also<sup>i</sup> has given to us the earnest of the Spirit.

<sup>b</sup> Grace abounding through the many. The grace of God, perfect in itself, multiplies itself in its objects, so that thanksgiving abounds. Paul was delivered, but everything was for the church. It was not therefore merely a benefit to him, but still more to all, so that the grace or benefit was multiplied, and caused thanksgiving to abound to God's glory. The form of thought is peculiar, but the sense plain and striking. I add the note because, unless it be the Vulgate, I am not aware of its being so translated: some moderns however, I find, have done so.

<sup>c</sup> Literally 'the momentary lightness of our' <sup>d</sup> *επιστησιν*, that is, he was as a fool for God's glory. But the sense is, I think, 'If he left the blessed calculations of love which was his path towards men, it was to be out of himself with God, and for him' a blessed alternative. His *επιστησιν* was not excitement or folly, but if out of himself it was with God; if sober, it was the calculation of love for their good.

<sup>e</sup> T. R. adds 'it.' I leave it out, with N B D P G K L P 17 47 Syrr. A fails; C 37 Am Memphis Theodot. have it. Theodore not. It is possible it may be right, in spite of authorities, as it being followed by *από* gave early occasion to leave it out.

<sup>f</sup> Or 'though meanwhile,' yet in such sort that 'από' is. It is a necessary condition of the right understanding of verse 4. 'Clothed' is the same word as 'to have put on' in verse 2.

<sup>g</sup> Most authorities omit 'also,' with N B C D F G P Am Memphis; E K L 17 37 47 and others insert.

<sup>h</sup> Therefore [we are] always confident, and know<sup>j</sup> that while present in the body we are absent from the Lord, (for we walk by faith, not by sight;) we are confident, I say, and pleased rather to be absent from the body and present with the Lord. Wherefore also we are zealous, whether present or absent, to be agreeable to him. For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in<sup>k</sup> the body, according to those he has done, whether [it be] good or evil. Knowing therefore the terror of the Lord we persuade men, but have been<sup>l</sup> manifested to God, and I hope also that we have been<sup>m</sup> manifested in your consciences. [For<sup>n</sup>] we do not again command ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance, and not in heart. For whether we are beside ourselves, [it is] to God;<sup>o</sup> or are sober, [it is] for you. For the love of the Christ constrains us, having judged this: that one died for all, then all have died;<sup>p</sup> and he died for all, that they who live should no

<sup>j</sup> Literally 'knowing.' It was their state. They were *επιστησιν* *επιστησιν*.

<sup>k</sup> Or perhaps to thus dressed.

<sup>l</sup> *επιστησιν* (used by Plato: see Meyer), 'the things which in their accomplishment have their seat there.'

<sup>m</sup> Or 'are manifested.' It is the perfect; that is, in Greek, what is done and of which the effect continues.

<sup>n</sup> N B C D F G Am Syrr Memphis omit 'For,' E K L 17 37 47 have it.

<sup>o</sup> Literally, 'the innumerable lightness of our' 'for God,' that is, he was as a fool for God's glory.

<sup>p</sup> 'While' has not the sense of time here. I leave it because 'we not looking' has a somewhat causative sense, which is not the force of the passage.

<sup>q</sup> There is an article before *επιστησιν* in Greek; but I have no doubt *επιστησιν* is characteristic, the article being before *επιστησιν* because of *σύειναι*, and hence regularly before *επιστησιν*; a *σύειναι* *επιστησιν* is one idea, *σύειναι* applying to the whole.

<sup>r</sup> T. R. adds 'it.' I leave it out, with N B D P G K L P 17 47 Syrr. A fails; C 37 Am Memphis Theodot. have it. Theodore not. It is possible it may be right, in spite of authorities, as it being followed by *από* gave early occasion to leave it out.

<sup>s</sup> Or 'had died.' It is the aorist, and refers to the state Christ's death proved them to be in, in a state of nature. To apply it as a consequence is, I judge, an utter blunder.

longer live to themselves, but to him who died for them<sup>4</sup> and has been raised. So that we henceforth know<sup>5</sup> no one according to flesh; but if even we have known<sup>6</sup> Christ according to flesh, yet now we know<sup>7</sup> [him thus] no longer. So if any one [be] in Christ, [there is] a new creation; the old things have passed away; behold all things have become new;<sup>8</sup> and all things [are] of the God<sup>9</sup> who has reconciled us to himself by [Jesus<sup>10</sup>] Christ, and given to us the ministry of that<sup>11</sup> reconciliation: how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of that<sup>12</sup> reconciliation. We are ambassadors therefore for Christ, God as [it were]<sup>13</sup> beseeching by us, we entreat for Christ,<sup>14</sup> Be reconciled to God. <sup>15</sup> Him who knew not sin he has made sin for us, that we might become God's righteousness in him.

VI. But [as] fellow-workmen,<sup>16</sup> we also beseech that ye receive not the grace of God in vain: (for he says, I have listened to these in an accepted time, and I have helped these in a day of salvation: behold, now [is the] well-accepted time; behold,<sup>17</sup> now [the] day of salvation;) giving no manner of offence in anything,

that the ministry be not blamed; <sup>18</sup> but in everything commanding ourselves as God's ministers, in much endurance,<sup>19</sup> in afflictions, in necessities, in straits, in stripes, in prisons, in riots, in labours, in watchings, in fastings, in pureness, in knowledge, in longsuffering, in kindness, in [the] Holy Ghost, in love unfeigned, in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand and left, <sup>20</sup> through glory and dishonour, through evil report and good report: as deceivers, and true; as unknown, and well known;<sup>21</sup> as dying, and behold, we live; as disciplined, and not put to death; as grieved,<sup>22</sup> but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.

VII. Our mouth is opened to you, Corinthians, our heart is expanded.<sup>23</sup> Ye are not straitened in us, but ye are straitened in your affections;<sup>24</sup> but for an answering recompence, (I speak as to children,) let your heart also expand itself.<sup>25</sup>

Be not diversely<sup>26</sup> yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or<sup>27</sup> what fellowship of light with darkness? and what consent of Christ with Belial,<sup>28</sup> or what

<sup>4</sup> For them<sup>1</sup> may apply to both 'died' and 'been raised,' but I think *εγένετο* is supplementary and by itself.

<sup>5</sup> See note to 1 Cor. vii. 1. Here the first 'know' is obscure, the second and third, 'know' *επιστητε* and *προστελλετε*.

<sup>6</sup> Many read 'new things have come in,' 'taken place,' leaving out *επειδη*, with B C D F G Am Memph. B K L P (17) 37 47 and nearly all put it in. Theos, and Theos, both have *επειδη*. It may be borrowed from Rev. xxi. 5.

<sup>7</sup> Or 'of God.'

<sup>8</sup> B C D F G P 17 Am and versions omit; B K L 37 47 and others insert.

<sup>9</sup> Or simply 'of reconciliation.'

<sup>10</sup> As of God beseeching; 'as though,' or 'as it is too much similarity or comparison. God being in Christ, and they Christ's ambassadors, they besought on God's behalf. He was no beseeching by them. The apostle will not say God was beseeching, but it amounted to that, as done on his behalf. It is very difficult to translate, though the sense be most evident and beautiful. The apostle would not quite say 'God beseech-

ing,' but softens it by *επειδη*. I am not satisfied with 'as it were,' but know nothing better.

<sup>11</sup> T. R. adds 'For,' with B K L F 37 47 and others Syr; B C D F G 17 Am Memph omitt.

<sup>12</sup> See 1 Corinthians iii. 9. Here literally 'jointly labouring,' the connection is in the word 'beseeching.'

<sup>13</sup> Or 'patience.'

<sup>14</sup> Or 'recognised.'

<sup>15</sup> Or 'sorrowful.'

<sup>16</sup> I do not say 'enlarged,' because it would lead to suppose that his heart had been narrow. He had been driven in, as it were, by their evil, and now opened out and expanded.

<sup>17</sup> Greek 'bowels.'

<sup>18</sup> Literally 'ye are also expanded.'

<sup>19</sup> 'Unequally' is a consequence, but not stated in the text, which says 'diversely,' *επιστητε*, referring to the Levitical law, which forbade different animals to be yoked together. (Deut. xxii. 10.)

<sup>20</sup> T. R. reads 'and' or 'but,' & with K 47 and others; text B C D F G L F 17 37 Am Syr Memph.

<sup>21</sup> Bea and Elsner read 'Belial,' Stephens

part for a believer along with an unbeliever? and what agreement of God's temple<sup>1</sup> with idols? for ye are [the] living God's temple; according as God has said, I will dwell among them, and walk among [them]; and I will be their God, and they shall be to me a people. Wherefore comes out from the midst of them, and be separated, saith [the] Lord, and touch not [what is] unclean, and I will receive you; and I will be to you for a Father, and ye shall be to me for sons and daughters, saith [the] Lord Almighty.

VII. Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.

<sup>1</sup> Receive us; we have injured no one, we have ruined<sup>2</sup> no one, we have made gain of no one. I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and live together. Great [is] my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction. For indeed, when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every way; without combat, within fears. But he who encourages those that are [brought] low, [even] God, encouraged us by

Being, and so later critics, with B C L P 17 Syr Memph.

<sup>2</sup> επειδη. See 1 Cor. iii. 16.

I have no doubt that the article is left out here in Greek because 'Lord' is a proper name, answering to Jehovah. Jehovah Shemesh, (the Old Testament names of Joshua, to Israel, and to Abram, Isaac, and Jacob,) takes the name of Father with us.

<sup>3</sup> It may be translated 'enveloped.'

<sup>4</sup> It seems to me 'if also,' while literal, is more delicate, as expression of feeling, than 'though.' 'If even,' would more express an extreme case of doubt; 'also' is admitting an additional fact. Hence I put 'if even' for the other cases of 'as' in the sentence. He suggests in the way of admission, as the extreme to which he went: he was right and inspired, but felt the distress individually, and would not leave them ignorant of how far his love went; so in the third case of 'only,' 'if even,' it is the same limitation of their grief. 'Ye were sorry, if even it were

the coming of Titus; and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your seal for me; so that I the more rejoiced. For if also<sup>5</sup> I grieved you in the letter, I do not regret [it], if even I have regretted it; for I see that that letter, if even [it were] only for a time, grieved you.

<sup>6</sup> Now I rejoice, not that ye have been grieved, but that ye have been grieved to repentance; for ye have been grieved according to God, that in nothing ye might be injured by us.

<sup>7</sup> For grief according to God works repentance to salvation, never to be regretted; but the grief of the world works death. For, behold, this same thing, your being grieved according to God, how much<sup>8</sup> diligence it wrought in you, but [what] excusing [of yourselves], but [what] indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourselves to be pure in the matter. So then, if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you before God.

<sup>9</sup> For this reason we have been encouraged.<sup>10</sup> And<sup>11</sup> we the rather rely for a time.

<sup>10</sup> Or 'what.'

<sup>11</sup> Or perhaps 'for the sake of our diligent zeal for you before God being manifested to you.' The reading is uncertain here. It is very possible that the true reading is 'your zeal for us.' D (text), F (Greek) have 'your zeal for us.' G (Gr. and Lat.) D (Lat.) 'our zeal for us.' B C D B K L P 17 37 Syr Memph have 'your zeal for us.' F (Lat.) 17 Your love 'our zeal for you.' Chrysostom, Mathaeus 'your zeal for us.' The 'τοιούτοις' is a difficulty. Tisch, Moyer, and Alf. admit 'your zeal for us.' De Wette, on account of *τοιούτοις*. His force, if it be read 'your zeal for us,' would be, that you might discern how truly you loved us, through turned aside to false teachers. Compare verse 7, which possibly led to *τοιούτοις*.

<sup>12</sup> Or 'have been comforted.'

<sup>13</sup> T. R. with 37 47 and other critics, omits & after & and adds it after *επειδη*, reading 'we have been encouraged in your encourage-

joined in<sup>1</sup> our encouragement<sup>2</sup> more abundantly<sup>3</sup> by reason of the joy of Titus, because his spirit has been refreshed by you all.<sup>4</sup> Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been [the] truth; and his affections<sup>5</sup> are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye received him. I rejoice<sup>6</sup> that in everything I am confident as to you.

VIII. But we make known to you, brethren, the grace of God bestowed in the assemblies of Macedonia; that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their free-hearted liberality. For according to [their] power, I bear witness, and beyond [their]

power; and we the rather rejoiced more abundantly; text \* B C D F G K L P 17 Am Syr.

<sup>4</sup> Or 'besides.'

<sup>5</sup> 'Or in our comfort.' T. R. has 'your' instead of 'our,' with F (Gr.) K L 37 47 and others Memphis; text \* B C D G P 17 Am Syr.

<sup>6</sup> 'The rather, ... more abundantly' *excessive* *πάσσαν*. This is a common Greek idiom, even with *πάσσω* added (see Wetstein, Phil. 1. 23), but it is impossible to render *πάσσαν* exactly in English. 'More abundantly rather than, with *πάσσω*' (Mark vii. 36), *πάσσω* is translated 'so much the more,' which is a little too much in contrast with what precedes. In Phil. 1. 22, with *πάσσω*, *πάσσειν* *επιστρέψειν* is translated in the Auct. Ver. 'far better; here without *πάσσω* exceedingly the more.' But in English 'the more' supposes more than something, and because of something. 'I did it the more,' that is, because of something done. But with a common Hellenism to strengthen the comparative, though said by Them. M. to be *εἰς παραγόντας ἢ ἢ παραγόντας*, I do not think it always *more* *επιστρέψειν*: there is an unexpressed motive which is the cause of 'the rather' in the mind. Hence I have added 'the rather' here, though much inclined to generalise it by 'very.' I have no objection to this generalisation, if the reader prefers. But I somewhat suspect that verse 14 gives the clue to the force of it, while quite admitting it is, I may say, a common form in all ages of Greek, from Homer to Euripides, and Aristophanes and Isocrates.

<sup>7</sup> It may, perhaps, be translated 'and in (or besides) our encouragement we the rather rejoiced more abundantly in the joy of Titus, for his spirit is refreshed by you all,' because if I am. There are often examples of the change of 'I' and 'we,' in this epistle; it is the

power, [they were] willing of their own accord, begging of us with much entreaty to give effect to] the grace<sup>8</sup> and fellowship of the service which [was to be rendered] to the saints. And not according as we hoped, but they gave themselves first to the Lord, and to us by God's will. So that<sup>9</sup> we begged Titus that, according as he had before begun, so he would also complete as to you this grace also; but<sup>10</sup> even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace also. I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of your<sup>11</sup> love. For ye know the grace of our Lord Jesus Christ, that for your sakes he being rich became poor, in order that ye by his<sup>12</sup> poverty might be enriched. And I give [my]

cause in this very context. But not without a reason in the sense, 'I' being more personal to Paul.

<sup>8</sup> Greek, 'bowels.'

<sup>9</sup> T. R. (not Stephens) adds 'therefore,' with 37 and a few cursives.

<sup>10</sup> 'Or to the gift.' There is no apparent verb in this sentence, and it has amazingly puzzled the commentators. 'Us to receive' has been introduced into the text by T. R., with a few cursives, but it is rejected, I may say, by all, and evidently a gloss. But *your* is not the collection, 'These 'receive' is wrong,' but the grace and favour shown to the poor in the gift. Instead then of Paul having to press this grace on the Macedonians, they bear of him the grace and fellowship of the administration that is, to be the instrument (though an apostle) of its manifestation by them. The *παρεκκλησία* is the active exercise of *εργα* towards the Jewish saints. This they begged of Paul. (See verse 13.)

<sup>11</sup> 'as if,' so that we were led to beg, 'leaving us to be.' 'So that' merely states the effect produced, *σι τὸ τέλον τῆς γrace* among the Macedonians he had been speaking of. That led to it.

<sup>12</sup> 'As to' or 'with,' *εἰς*, *επιστρέψειν*.

<sup>13</sup> Translating *πάσσω* by 'therefore,' and adding 'see,' as the authorised English translation, is not necessary here. The apostle means 'but it is,' or 'my object in doing as is,' 'what I have in my mind in thus sending Titus.' The use of *πάσσω* here now, it seems to me, out of place here; it always refers to something adversative.

<sup>14</sup> T. R. (not Stephens) reads 'our,' with a few cursives.

<sup>15</sup> The 'his' is emphatic: *δέσσειν*, 'of that one,' such a one as he.

opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year

<sup>11</sup> ago. But now also complete the doing of it: so that as [there was] the readiness to be willing, so also to complete out of what ye have.

<sup>12</sup> For if the readiness be there, [a man is] accepted<sup>13</sup> according to what he<sup>14</sup> may have, not according to what he

<sup>15</sup> has not. For [it is] not in order that there may be ease for others,

<sup>16</sup> and for you distress, but [on the principle] of equality; in the present time your abundance for their lack,

that their abundance may be for your lack, so that there should be

<sup>17</sup> equality. According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.

<sup>18</sup> But thanks [be] to God, who gives the same diligent seal for you in the

<sup>19</sup> heart of Titus. For he received indeed the entreaty, but, being full of zeal, he went of his own accord to

<sup>20</sup> you; but we have sent with him the brother whose praise [is] in the glad tidings through all the assemblies;

<sup>21</sup> and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and [a witness of]

<sup>22</sup> our<sup>23</sup> readiness; avoiding this, that any one should blame us in this abundance [which is] administered

<sup>24</sup> by us; for we provide<sup>25</sup> for things honest, not only before [the] Lord, but also before men. And we have

<sup>13</sup> 'Or it is accepted.'

<sup>14</sup> T. R. reads 'any one,' with L 37 47 and others, (Syr) Memphis; text \* B C D F G K P 17 Am.

<sup>15</sup> T. R. reads 'your,' with F and a few others.

<sup>16</sup> *πάσσαν*, found nowhere else used in this sense, derived, as it appears, from a nautical use of it. See Erasmus.

<sup>17</sup> T. R. reads 'providing' and omits the preceding 'for,' with K L (G 17 37 47) and most (Memphis) Theatrin; text \* B D E F G P Am Syr; C 17 37 47 Memphis have *πάσσειν* for *παρεκκλησίαν*, for *παρεκκλησίαν*.

<sup>18</sup> Some read 'showing,' with B D E F G 17, text \* C K L P 37 47 Am Syr Memphis.

<sup>19</sup> T. R. reads 'and before,' with some cursives.

<sup>20</sup> *παρεκκλησίαν*. 'Many' is not the sense, but

sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you.

<sup>21</sup> Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of

<sup>22</sup> assemblies, Christ's glory. Shew<sup>23</sup> therefore to them, before<sup>24</sup> the assemblies, the proof of your love, and of our boasting about you.

IX. For concerning the ministration which [is] for the saints, it is super-

<sup>25</sup> fluous my writing to you. For I know your readiness, which I boast of as respects you to Macedonians,

that Achaea is prepared since a year ago, and the zeal [reported] of you has stimulated the mass<sup>26</sup> [of the brethren]. But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have

<sup>27</sup> said, ye may be prepared; lest haply, if Macedonians come with me and find you unprepared, etc., that we

<sup>28</sup> say not ye, may be put to shame in this confidence.<sup>29</sup> I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing,<sup>30</sup> that this may be ready thus as blessing, and not as got out of you.<sup>31</sup> But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also in

<sup>32</sup> blessing: each according as he is

<sup>33</sup> in the body, as in *πάσσαν*.

<sup>34</sup> T. R. adds 'of bestowing,' with E K L P 37 47 and others Syr; \* B C D F G 17 Am Memphis out.

<sup>35</sup> 'Blessing.' The sense is plain, though the word is unusual. I note it in view of verse 6. It is the spirit in which a man gives; as God gives, freely to bless, so ought we; and much as to give shall so reap from him, \* B C D F G P 17 read 'already promised blessing,' *παρεκκλησίαν*, for *παρεκκλησίαν*.

<sup>36</sup> 'Or 'as covetousness,' from a verb signifying, along with the desire of having, an over-reaching to ext. T. R., with a few cursives, reads 'serves for us'; the sense is the same.

purposed in his heart; not grieving, or of necessity; for God loves a cheerful giver. But God is able to make every gracious gift abundant towards you, that, having in every way always all-sufficiency, ye may abound to every good work: according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever. Now he that supplies seed to the sower and bread for eating shall supply and make abundant your sowing, and increase the fruits of your righteousness: enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God. Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God; they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating towards them and towards all; and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God [which is] upon you. 'Thanks [be] to God for his unspeakable free gift. X. But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] [am] mean among you, but absent am bold towards you; but I beseech that present I may not be bold with the confidence with which I think to be daring

\* Or 'not as grieving [to do it]. It is in contrast with 'cheerful.'

\* Every grace or 'benefit.'

\* T. R. omits 'shall' with (F. G.) K. L. 47 and others; text: B. C. D. P. 15. Am. Memphis. Chas. Stephen, but suppressed and, with F. G., agrees.

\* It is possible to translate 'shall both supply bread for the eating, and make abundant.'

\* T. R. with E. K. L. P. 15. Syr. Memphis, adds 'But' or 'Now' with B. C. D. F. G. 12. Am. omits.

\* Or 'divinely powerful,' as a Hebrew; or 'in a divine way,' before God, in his view; bringing him in; or 'through God.' Moses was *an* <sup>to</sup> *of* (Acts vii. 39).

\* Or 'of Christ.'

\* See verse I.

towards some who think of us as walking according to flesh. For walking in flesh, we do not war according to flesh. For the arms of our warfare [are] not fleshly, but powerful according to God<sup>1</sup> to [the] overthrow of strongholds; overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the Christ;<sup>2</sup> and having in readiness to avenge all disobedience when your obedience shall have been fulfilled. Do ye look at what concerns appearance?<sup>3</sup> If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he [is] of Christ, so also [are] we.<sup>4</sup> For and if I should boast even somewhat more abundantly of our authority, which the Lord has given [to us]<sup>5</sup> for building up and not for your overthrowing, I shall not be put to shame; that I may not seem as if I was frightening you by letters: because his letters, he says, [are] weighty and strong, but his presence in the body weak, and his speech naught. Let such as one think this, that such as we are in word by letters [when] absent, such also present in deed. For we dare not class ourselves or compare ourselves with some who command themselves; but these, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.<sup>6</sup> Now we will not boast out of measure,<sup>7</sup> but according to the measure of the rule which the God of

\* T. R. adds 'of Christ,' with E. K. L. 37. 47 and most Memphis; # B. C. D. F. G. P. Am. Syr. omits.

\* T. R. omits 'shall' with (F. G.) K. L. 47 Memphis. Am. omits it; P has it before *overthrow*: A fails us.

\* 'Wise' is not the sense here, at least it seems to give the sense of 'not being wise in doing so,' which is not the sense of *excessive*, but 'not to perceive,' whether in capacity or fact. See Mark vi. 32, vii. 18, viii. 17, 21, Rom. iii. 11, Mark iv. 12, Matt. xii. 13, Rom. xv. 21, and other passages.

\* There is an anaphorology here which is lost in English, the words signifying generally 'out of measure, immoderately,' but referring also to the false teachers going where God had not sent them. (See ver. 15.)

measure has apportioned to us, to reach<sup>8</sup> to you also. For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad tidings of the Christ;) not boasting out of measure in other people's labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule, yet more abundantly to announce the glad tidings to that [which is] beyond you, not to be boasting in another's rule of things made ready to hand. But be that boast, let him boast in the Lord. For not he that commands himself is approved, but whom the Lord commands.

XI. Would that ye would bear with me [in] a little folly; but indeed bear<sup>9</sup> with me. For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to Christ. But I fear lest by any means, as the serpent deceived Eve by his craft, [so] your thoughts should be corrupted from simplicity<sup>10</sup> as to the Christ. For if indeed he that comes preaches another Jesus whom we have not preached, or ye get a different Spirit which ye have not got, or a different glad tidings which ye have not received, ye might well bear with [it]. For I reckon that in nothing I am behind those who are in surpassing degree apostles. But if [I am] a simple person in speech, yet not in knowledge, but in everything making [the truth] manifest<sup>11</sup> in all things

\* Some translate 'which God has apportioned to us, a measure to reach.'

\* P. G. have the article, *νέαντες* instead of *νέαντες*, with # B. F. G. M. 17. Am. P. Stephens have *νέαντες* with # B. D. E. M. 17. Am. T. R. has both *νέαντες* and *νέαντες*.

\* I am aware that some translate 'ye do hear' but I think wrongly. No doubt the Greek allows it.

\* E. K. L. 37. 47 Am. Syr. have H; # B. D. F. G. P. Memphis omits.

\* 'Simplicity' is not a personal trait, but the doctrine as to Christ; what a faithful heart retained in simplicity, as taught in the truth. I had at first translated (explaining it in a note) 'making manifest' is plural.

\* Or 'before you.'

\* which [is] in the Christ.' But this is too much as if it were in Christ Himself, not the doctrine, same, with # B. F. G. M. 17. D. Am. D. M. 17. Am. Memphis, after *ἀποκεφαλίσας*, or before it, with D. E. But it seems to me a gloss. Tisch. has it not, nor Meyer, omitting with # E. K. L. M. P. 27. Am. Syr. it is a wrong allusion to verse 2.

\* *ἀποκεφαλίσας*, with # B. F. G. M. 17; D. Am. Memphis, with # B. F. G. M. 17; D. Am. Memphis. H adds *ταύτας*, 'themselves.' Mak. makes 'manifest' is plural.

readily, being wise. For ye bear if any one bring you into bondage, if any one devour [you], if any one get [your money], if any one exalt himself, if any one beat you on the face. I speak as to dishonour, as though we had been weak; but wherein any one is daring, (I speak in folly,) I also am daring. Are they Hebrews? I also. Are they Israelites? I also. Are they seed of Abraham? I also. Are they ministers of Christ? (I speak as being beside myself) I above measure [so],\* in labours exceedingly abundant, in stripes to excess, in prisons exceedingly abundant, in deaths oft. From the Jews five times have I received forty[stripes], save one. Thrice have I been scourged, once I have been stoned, three times I have suffered shipwreck, a night and day I passed in the deep: in journeys often, in perils of rivers, in perils of robbers, in perils from [my own] race, in perils from [the] nations, in perils in [the] city, in perils in [the] desert, in perils on [the] sea, in perils among false brethren; in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without,

crowd [of cares] pressing on me daily, the burden<sup>1</sup> of all the assemblies. Who is weak, and I am not weak? Who is stumbled, and I burn not? If it is needful to boast, I will boast in the things which concern my infirmity. The God and Father of the<sup>2</sup> Lord Jesus knows—he who is<sup>3</sup> blessed for ever—that I do not lie. In Damascus the ethnarch of Aretas the king kept the city of the Damascenes shut up, wishing to take me; and through a window in a basket I was let down by<sup>4</sup> the wall, and escaped his hands.

XII. Well, it is not of profit to me to boast,<sup>5</sup> for I will come to visions and revelations of [the] Lord. I know<sup>6</sup> a man in Christ, fourteen years ago, (whether in [the] body I know<sup>7</sup> not, or out of the body I know not, God knows;) such [a one] caught up to [the] third heaven. And I know such a man, (whether in [the] body or out of the body I know not, God knows;) that he was caught up into Paradise, and heard unspeakable things said<sup>8</sup> which it is not allowed to man to utter. Of such [a one] I will boast, but of myself I will not boast, unless in my weaknesses. For if I shall desire to boast,

altered, though, it seems to me, feebler and more disjointed.

I am not satisfied with 'burden.' It is any solicitude or anxiety, but 'care' wholly misleads, because it conveys the idea of taking care of, which is not the sense.

\* B F G K L 17 37 Am omit 'said,' 'out.' T. R. add 'it,' and 'Christ,' with D M P G Memphis; K L add 'Christ' only.

<sup>1</sup> 'is.'

<sup>2</sup> 'Or 'through.'

<sup>3</sup> Some read 'I must (I have to) boast, it is not profitable for me,' with B F G L P 37 (17 Am 47) Syr, 46 for 44. \* D Memphis have it. T. R. has it, with K M 47. Some, with B (D) F G P 37 Am Memphis, omit 'to me,' reading 'to exalt me,' and put 'but,' instead of 'for.'

<sup>4</sup> 'also, extraneous knowledge; and so all through.'

<sup>5</sup> 'given signs, πράξις is 'the saying,' and thence the things said, as he says, 'heard' here.

It is evidently 'things said,' and it was not merely like heathen mysteries, dreadful forms of speech, but the communications were of things not suited to this lower world and our mortal condition.

I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or whatever he may hear of me. And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted. For this I thrice besought the Lord that it might depart from me. And he said to me, My grace suffices thee; for [my<sup>9</sup>] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ<sup>10</sup> may dwell<sup>11</sup> upon me.

\* Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.

<sup>12</sup> I have become a fool;<sup>13</sup> ye have compelled me; for I ought to have been commanded by you; for I have been nothing behind those who were in surpassing degree apostles,

<sup>14</sup> if also I am nothing. The signs indeed of the apostles were wrought among you in all endurance, "signs, and wonders, and works of power.

<sup>15</sup> For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you? For give me this injury. Behold, this third time I am ready to come to you, and I will not be in laziness a charge;<sup>16</sup> for I do not seek yours, but you; for the children ought not to

lay up for the parents, but the parents for the children. Now I shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you I should be less loved.

<sup>17</sup> But be it so. I did not burden you, but being crafty I took you by guile. Did I make gain of you by any of those whom I have sent to you? I begged Titus, and sent the brother with [him]: did Titus at all make gain of you? have we not walked in the same spirit? [have we] not in the same steps?

<sup>18</sup> Ye have long been supposing<sup>19</sup> that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your building up. For I fear lest perhaps coming

I find you not such as I wish, and that I be found by you such as ye do not wish: lest [there might be] strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances; lest my God should humble me as to<sup>20</sup> you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

XIII. This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established. I have declared beforehand, and I say beforehand as present the second time, and now absent,<sup>21</sup> to those that have sinned before, and to all the rest, that if I come again I will not spare. Since ye seek a

others: \* A B D F G 17 37 47 Am Syr Memphis have 'seen,' 'this,' but the word may be introduced from xii. 1 (Meyer).

\* T. R. adds 'issue,' 'upon you,' with E K L P 27 47 Am Syr Memphis; ~~issue~~ D F G; \* A B 17 omit.

\* Or 'of old supposed.' T. R. reads 'Am, do ye suppose,' ~~value~~ for ~~value~~, with D E K L P 37 47 Syr Memphis; ~~value~~ D F G 17 Am.

\* T. R. adds 'in,' with E K L P 37 47 and many others Memphis; \* A B D F G 17 Am Syr omit. \* B 17 have 're' F G omit. A D Am omit both 're' and 'sa'.

\* T. R. reads 'the third time,' with K L P and

others: \* A B D F G 17 Am omit.

proof of Christ\* speaking in me, (who is not weak towards you, but is powerful among you, for if indeed he has been crucified in<sup>b</sup> weakness, yet he lives by<sup>b</sup> God's power; for indeed we are weak in him, but we shall live with him by God's power towards you,) examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves<sup>c</sup> that Jesus Christ\* is in you, unless indeed ye be reprobates? Now I hope that ye will know that we are not reprobates. But we<sup>c</sup> pray to God that ye may do nothing evil; not that we<sup>c</sup> may appear approved, but that ye may do what is right, and we be as reprobates. For we can do nothing against the truth, but for

\* I do not put 'the Christ' here, though there be the rest, because it is specially connected with *Adversus*.

<sup>a</sup> *sc.* characterising the principle on which it took place.

<sup>b</sup> T. R. (not Stephen) adds another *sc.*, reading 'we also,' with a few cursives. Text <sup>a</sup> A B D L P 17 37 47 Am; <sup>b</sup> P G omit *ye*.

<sup>c</sup> 'Yourselves' is ambiguous in English; but it is the accusative after 'recognise,' not yourselves know' but 'know yourselves.'

the truth. For we rejoice when we may be weak and ye may be powerful. But<sup>c</sup> this also we pray for, your perfecting. On this account I write these things being absent, that being present I may not use severity according to the authority<sup>b</sup> which the Lord has given me for building up, and not for overthrowing.

<sup>11</sup> For the rest, brethren, rejoice; be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you. <sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.<sup>c</sup>

\* <sup>a</sup> A P G P Am Memphis read 'Christ Jesus'; text B D K L P 17 37 47 Syr.

<sup>b</sup> T. R. reads 'I pray,' with B K L G and others; text <sup>a</sup> A B D F G P 17 37 Am Memphis.

<sup>c</sup> Many omit 'But,' <sup>a</sup> with <sup>a</sup> A B D F G P 17 Am Memphis.

\* Or 'power' (but not *strength*); it is *potest*, title, not mere competency.

<sup>a</sup> Or 'farewell.'

<sup>b</sup> T. R. adds 'Amen,' with D K P Am Syr Memphis.

## EPISTLE TO THE GALATIANS.

I. Paul, apostle, not from men nor through man, but through Jesus Christ, and God [the] Father who raised him from among [the] dead, and all the brethren with me, to the assemblies of Galatia. Grace to you, and peace, from God [the] Father, and our Lord Jesus Christ, who gave himself for our sins, so that he should deliver us out of the present evil world,\* according to the will of our God and Father; to whom [be] glory to the ages of ages. Amen.

\* Or 'age,' 'course of this world.'

<sup>a</sup> Or, possibly, 'are changed.'

<sup>b</sup> 'glad tidings.'

I wonder that ye thus quickly change,<sup>b</sup> from him that called you in Christ's grace, to a different gospel,\* which is not another [one]; but<sup>c</sup> there are some that trouble you, and desire to pervert the glad tidings of the Christ. But if even we or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to you, let him be accursed. As we have said before, now also again I say, If any one

<sup>a</sup> *sc. sc.* 'but' has here the sense of 'but it is only that,' 'nothing else than that.'

announce to you as glad tidings [anything] besides what ye have received, let him be accursed. For do I now seek to satisfy men or God? or do I seek to please men? \* If I were yet pleasing men, I were not Christ's bondman. But I let you know, brethren, [as to] the glad tidings which were announced by me, that they are not according to man.

<sup>15</sup> For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus Christ.

<sup>16</sup> For ye have heard [what was] my conversation formerly in Judæa, that I excessively persecuted the assembly of God, and ravaged it;

<sup>17</sup> and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of the doctrines<sup>c</sup> of my fathers. But

when God,\* who set me apart (even<sup>b</sup>) from my mother's womb, and called

<sup>18</sup> [me] by his grace, was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took not counsel with flesh and blood, nor

<sup>19</sup> went I up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again returned to Damascus. Then after three years I went up to Jerusalem to make acquaintance with Peter,<sup>d</sup> and I remained with him fifteen days;

<sup>20</sup> but I saw none other of the apostles, but<sup>e</sup> James the brother of the

\* T. R. reads 'For it,' with B K L P 17 47 and many Syr.; <sup>a</sup> A B D F G 17 Am Memphis omit 'for.'

<sup>b</sup> Or 'traditions.'

<sup>c</sup> Or 'the God who,' &c. Some, with B F G Am Syr., have out <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> 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<sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</</sup>